



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

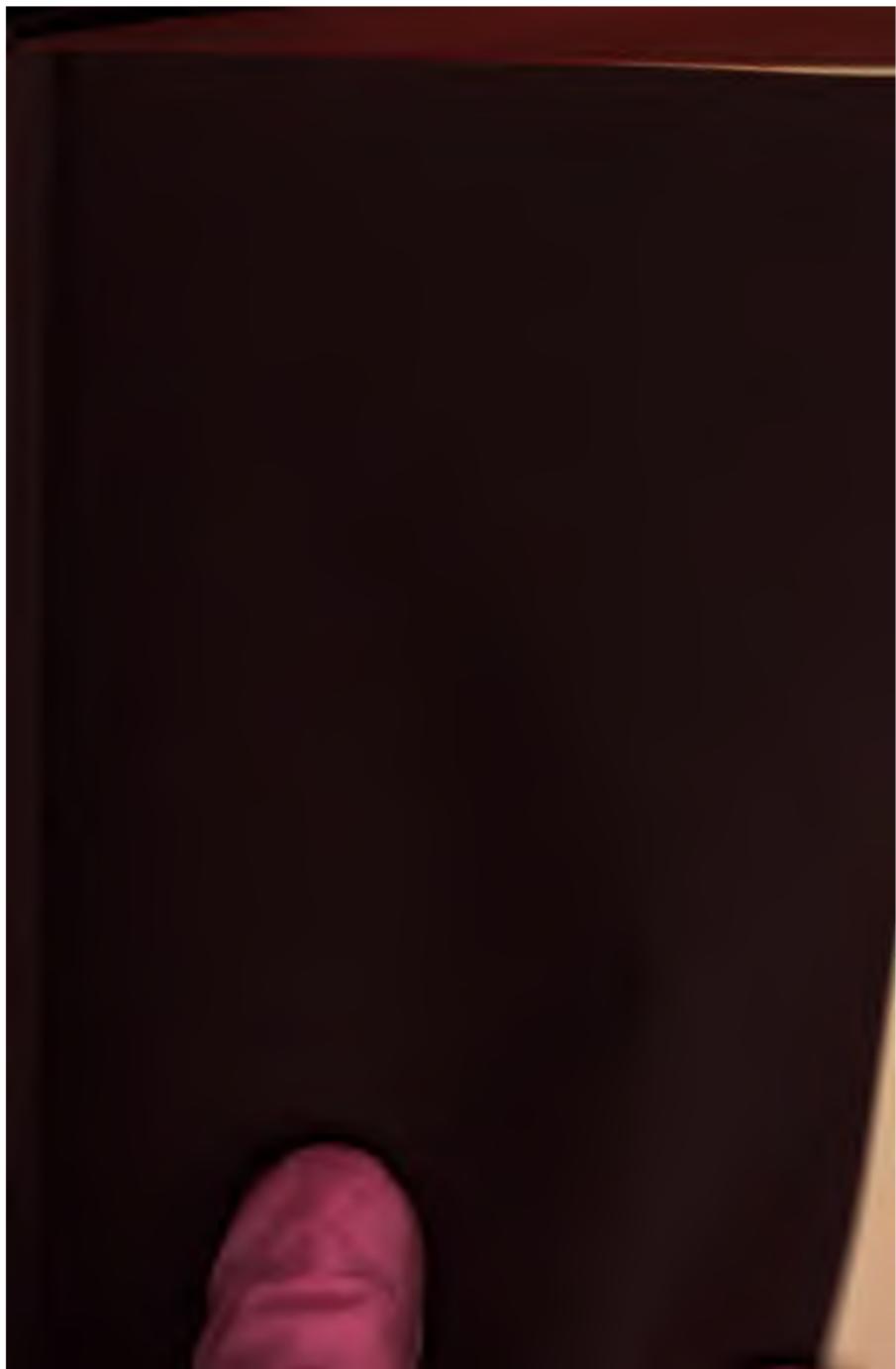
About Google Book Search

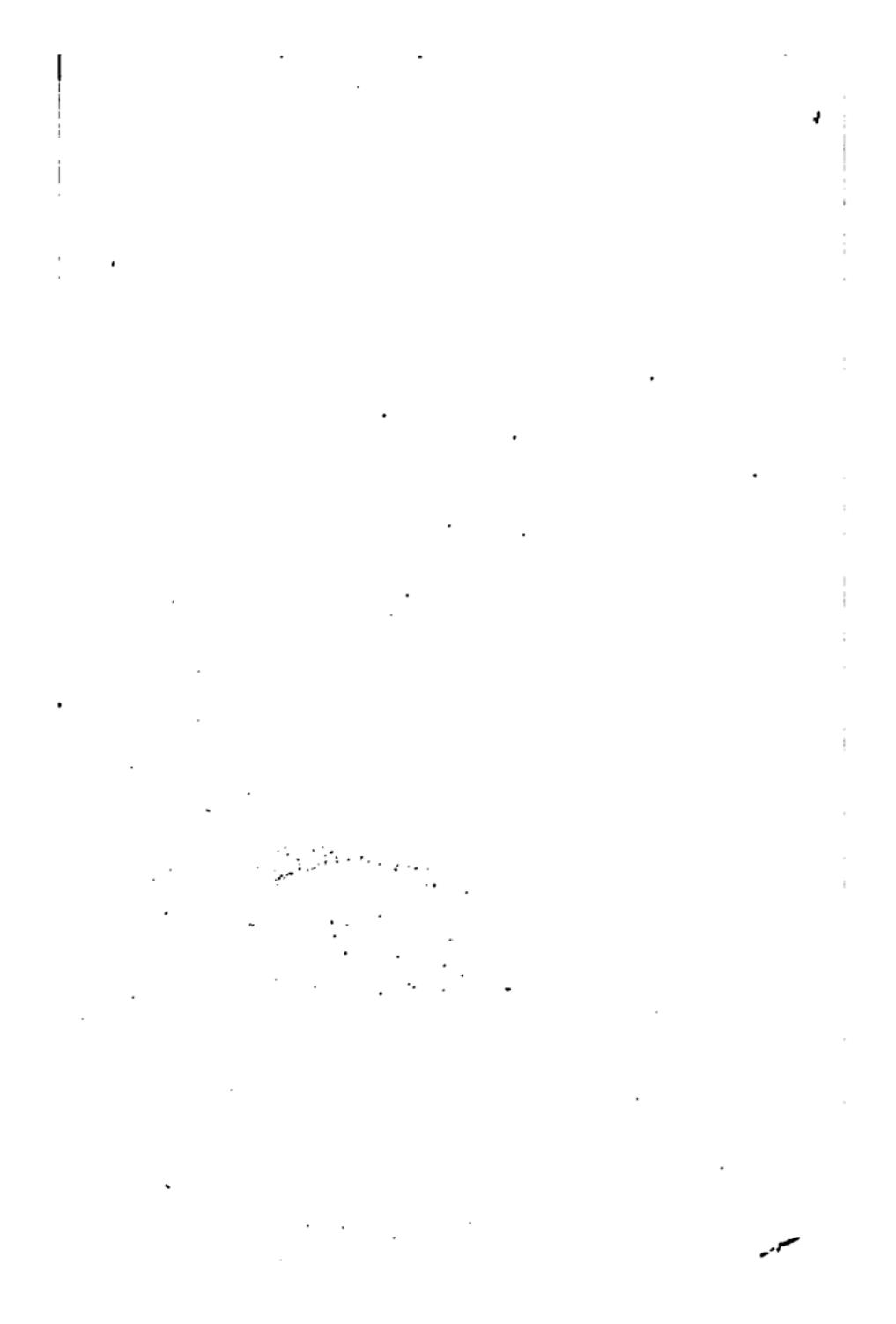
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600041687W







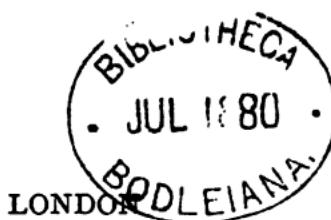
WHITE'S GRAMMAR SCHOOL TEXTS

THE
ACTS OF THE APOSTLES

WITH A VOCABULARY

BY

JOHN T. WHITE, D.D. OXON.



LONGMANS, GREEN, AND CO.

1878

All rights reserved

1017. f. 13.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

P R E F A C E.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and *Æsop*—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the *Vocabularies*, however, to Eutropius and *Æsop*—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words respectively.

Moreover, as an acquaintance with the principles of **GRAMMAR**, as well as with **ETYMOLOGY**, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

INTRODUCTION.

ST. LUKE, the writer of the *Acts of the Apostles*, and also of the *Gospel* bearing his name, was born at Antioch (now Antakieh) in Syria; but at what date and in what station of life is a point that has not been decided. He appears to have studied medicine, for at Col. iv. 14 St. Paul styles him “the beloved physician.” A tradition exists that he was also a painter of no mean skill, but it is not supported by any authentic account in ancient writers. Neither is anything known of either the circumstances or the time of his conversion. It is stated, indeed, by Epiphanius, that he was one of the seventy disciples whom “the Lord sent, two and two, before His face into every city and place, whither He Himself would come” (Luke x. 1); and Theophylact mentions that he was one of the two disciples who in their walk to Emmaus were joined by the risen Jesus (Luke xxiv. 13 *sqq.*; cf., also, Mark xvi. 12). Should these writers be correct in what they advance, it is possible that he may have been converted by our Lord Himself. Tertullian, on the other hand, ascribes his conversion to St. Paul; and, if it be borne in mind that it is very doubtful whether our Lord, at the commencement of His ministry, would have appointed any but an Israelite to take part in such a mission as that above mentioned, it is most probable that this last-named writer presents the case in its true aspect.

The first historical notice of St. Luke is that which he incidently supplies of himself at xvi. 10. There it appears that he joined St. Paul, in his second missionary journey, at Troas. At verse 8 of the chapter above cited, St. Luke speaks of the Apostle and his companions in the third person : “ *they*, passing by Mysia, came to Troas.” After recording in verse 9 the vision in which a man of Macedonia entreated Paul to come over to his country, the Evangelist adopts the first person plural : “ *we* endeavoured to go into Macedonia ; . . . loosing from Troas, *we* came with a straight course to Samothracia, and the next day to Neapōlis, and from thence to Philippi ; . . . and *we* were in that city abiding certain days.” This use of the first person plural continues to the end of the chapter. But at the first verse of the following chapter (xvii. 1), the employment of the third person plural is resumed. The inference is that, when St. Paul left Philippi, St. Luke remained in that city, as no mention of him occurs during the remainder of the Apostle’s journey. At xx. 5 *sqq.*, St. Luke reverts to the use of the first person plural : “ these, going before, tarried for *us* at Troas, and *we* sailed from Philippi.” Hence it would appear that he rejoined the Apostle (in his third missionary journey) at Philippi, where, as before noticed, he seems to have been previously left. From Philippi he proceeded with the Apostle to Troas, Assos, Mitylēnē, Chios, Samos, Trogylgium, Milētus, Coös, Rhodes, Patāra, Tyre, Ptolemais, Cæsarēa, and Jerusalem (xx. 5 *sqq.*—xxi. 18). At Jerusalem those events occurred which led to the Apostle being sent under the custody of a Roman escort to Cæsarēa, where the Governor, Felix kept him a prisoner for two years (xxi. 20—xxiv. 27). When at the expiration of that time Festus, the successor of Felix, had determined on the

Apostle's appeal to Cæsar (xxv. 11), to send him to Italy, St. Luke accompanied him in the memorable voyage to Rome (Luke^{xxvii. 1 sqq.}); there, too, he remained with him during his first imprisonment in that city (Col. iv. 14); and if the Second Epistle to Timothy was written during St. Paul's second imprisonment in Rome, then it would appear (2 Tim. iv. 11) that St. Luke continued with him till his martyrdom, which took place A.D. 68.

That the Acts of the Apostles were written after the Gospel is clear from the opening words of the present book, viz. "The former treatise have I made," &c., such treatise being the Gospel. The Acts are held to have been completed towards the close of the second year of St. Paul's first imprisonment in Rome (A.D. 62); and the Gospel is supposed to have been written at Cæsaræ, during St. Paul's imprisonment in that place.

The Acts may be divided into two principal parts:—The former of these, comprising the first twelve chapters, treats of such events connected with the history of the early Church as took place between the date of our Lord's Ascension and the return of Barnabas and Saul from Jerusalem to Antioch in Syria. The second, extending from chapter xiii. to the end of the book, is mainly occupied with an account of the three Missionary Journeys of St. Paul.

PART I.:—A.D. 33 to A.D. 46.—Chap. i. The work inscribed to Theophilus. Jesus shows Himself to His disciples and converses with them during forty days after His Resurrection. Commands them to await at Jerusalem the baptism of the Holy Ghost. The Ascension. The disciples return from Mount Olivet to their "upper room." Matthias chosen an Apostle in the place of Judas Iscariot.—Chap. ii. The descent of the Holy Ghost on



300041687W



, i
x
is
m
ly
he
let
et.
he
ho
by
lee.
sied
re
kes
er."
for
sent
hose
Holy
, xi.
o the
His
that
unto
per-

the day of Pentecost. Its effects and the amazement caused thereby. Peter's address. Three thousand converts. Miracles wrought by the Apostles. The disciples have all things in common. Daily additions to the Church.—Chap. iii. Peter heals a man lame from his birth. Wonderment of the people. Peter addresses them.—Chap. iv. Peter and John arrested by the priests and captain of the temple. Taken before the High Priest and his kinsmen. Peter's bold testimony for Christ. Peter and John threatened, and commanded not to speak nor teach in the name of Jesus. Their faithful reply. Being dismissed they return to their company and report all that had been said to them by those who had examined them. God praised, and His protection and grace implored. The place where the disciples were met is shaken in testimony that they were heard, while they themselves are filled with the Holy Ghost. Possessors of property sell it for the common benefit. Especial mention of Barnabas.—Chap. v. Ananias and Sapphira. Their death for lying to the Holy Ghost. The Apostles work many miracles. Multitudes believe. The Apostles imprisoned. Released by an angel and commanded to preach openly in the Temple. They obey, are arrested, and taken before the Council. Bear witness for Christ. Gamaliel's speech and advice to the Council. The Apostles after having been beaten and commanded not to speak in the name of Jesus are set at liberty.—Chap. vi. The appointment of seven Deacons. Stephen, one of their number, does "great wonders and miracles among the people." Men suborned to accuse him of speaking blasphemously. Stephen brought before the Council. His appearance.—Chap. vii. Stephen addresses the Council. Looking up to heaven he tells those before whom he stands that he sees

the heavens opened and Jesus standing at the right hand of God. Cast out of the city and stoned. Saul takes charge of the clothes of the witnesses (cf. Deut. xvii. 7). Stephen calls upon Jesus to receive his spirit and prays for his murderers.—Chap. viii. Persecution of the Church, wherein Saul takes a prominent part. Philip, the deacon, preaches Christ in Samaria. Simon Magus. Philip and the Eunuch.—Chap. ix. Saul proceeds to Damascus for the purpose of carrying as prisoners to Jerusalem any followers of Jesus whom he might find. On his way thither a light from heaven suddenly shines around him. Jesus speaks to him. Saul's blindness. Ananias sent to him that he may receive his sight and be filled with the Holy Ghost. Saul being baptized preaches Christ in the synagogues. The Jews plot his destruction. Saul let down the city wall of Damascus at night, in a basket. Proceeds to Jerusalem. Barnabas takes him to the Apostles. Saul disputes with "the Grecians," who endeavour to kill him. Sent to Tarsus. Rest enjoyed by the Churches throughout Judæa, Samaria, and Galilee. Peter comes to Lydda, where he heals the palsied *Ænæas*. Conversions at Lydda and Saron. Peter requested to go to Joppa. Raises Dorcas to life. Takes up his abode at the house of "Simon the tanner."—Chap. x. Cornelius directed by an angel to send for Peter. Peter's vision. Peter accompanies the men sent by Cornelius and arrives at Cæsarœa. Cornelius and those with him being instructed in the faith, and the Holy Ghost having fallen on them, are baptized.—Chap. xi. Peter returns to Jerusalem. Censured for going into the society of the uncircumcised and eating with them. His defence. The Apostles and brethren convinced that God had granted to the Gentiles also "repentance unto life." Certain who had quitted Jerusalem on the per-

secution that arose after the death of Stephen proceed to Phēnīcē, Cyprus, and Antioch in Syria, preaching the word to Jews only. The Gospel preached at Antioch to the Gentiles, many of whom believe. Barnabas sent by the Church at Jerusalem to Antioch. Seeks Saul. Brings him to Antioch, where both of them remain for a whole year. The disciples first called "Christians" at Antioch. Agăbus foretells a great dearth, "which came to pass in the days of Claudius Cæsar." Barnabas and Saul sent to the Elders at Jerusalem, with relief for the "brethren which dwelt in Judæa."—Chap. xii. Herod slays James, the brother of John. Throws Peter into prison. Peter on whose behalf unceasing prayer is made by the Church, released by an Angel. Herod commands the soldiers who had charge of Peter in the prison to be put to death. Herod makes an oration to men sent from Tyre and Sidon to desire peace. In his arrogancy takes to himself the glory due to God alone. Smitten by an Angel, and eaten by worms. Barnabas and Saul return to Antioch from Jerusalem, and take with them John Mark.

PART II :—A.D. 46 to A.D. 62.—Chap. xiii. 1—3. Six prophets and teachers in the Church at Antioch. At the command of the Holy Ghost Barnabas and Saul are "separated for the work" whereto He had called them. After fasting and prayer they are sent forth.

First Missionary Journey,¹ A.D. 48 and 49.—Chap. xiii. 4 to xiv. 27. Barnabas and Saul depart from Antioch and proceed to Seleucia, whence they sail to Cyprus. Attended by John Mark they preach in the city of Salū-

¹ Between the return of Barnabas and Saul from Jerusalem (see end of chap. xii.) and the events mentioned at opening of chap. xiii. an interval of about two years or more intervened, during which Paul remained at Antioch.

mis to Jews only. Proceed to Paphōs. Sergius Paulus and Bar-jēsūs, otherwise Elymas, i. e. "the Sorcerer." The latter opposes Barnabas and Saul. At the word of (Saul now for the first time called) Paul "the hand of the Lord is upon Elymas," who is struck with blindness. Sergius Paulus believes. "Paul and his company loose from Paphos" and proceed to Pamphylia, when John Mark departs from them and returns to Jerusalem. Arrive at Antioch in Pisidia. Paul preaches in the synagogue forgiveness of sins through Jesus Christ. The Gentiles beg him to preach to them on the next Sabbath. Multitudes assemble to hear him, and "as many as were ordained to eternal life believed." Persecution raised by envious and blaspheming Jews against Paul and Barnabas, who are driven out of the place, and go to Iconium, where they abode a long time. The disciples "filled with joy and the Holy Ghost." At Iconium many Jews and Gentiles believe. Unbelieving Jews and Gentiles attack Paul and Barnabas, who "flee to Lystra and Derbē, cities of Lycaonia." At Lystra Paul heals a cripple. Amazement of the people, who exclaim "the gods have come down to us in the likeness of men." Barnabas called by them Jupiter; and Paul, Mercūrius. The people with difficulty restrained from offering sacrifice to them. Jews arrive from Antioch and Iconium, at whose instigation Paul is stoned and believed to be dead. Paul rising up goes into the city, and on the day following departs with Barnabas to Derbā. After preaching the Gospel in this latter place, Paul and Barnabas return to Lystra, Iconium, and Antioch. Ordain elders in every Church. Pass through Pisidia to Pamphylia. Preach the word in Perga. Go down to Attalia. Sail to Antioch and thus bring their journey to a close.

Chap. xiv. 28—Chap. xv. 39. After the above-men-

tioned First Missionary Journey, Paul and Barnabas "abode a long time with the disciples" at Antioch. Arrival at Antioch of certain men who insist upon the necessity of circumcision in order to salvation. Disputation and dissension about the matter. Paul and Barnabas sent to Jerusalem (A.D. 50) to consult the apostles and elders. Pass through Phoenicē and Samaria. Arrive at Jerusalem, where they are received by the Church, and declare "all things that God had done with them." Certain Pharisees declare that circumcision and observance of the Mosaic Law are needful. Council of Jerusalem repudiate this doctrine. Judas, surnamed Barsābas, and Silas sent with Paul and Barnabas as bearers of a letter to the Gentile brethren "in Antioch and Syria and Cilicia" from "the Apostles and Elders, with the whole Church" at Jerusalem wherein the above enunciated doctrine is repudiated, and certain "necessary things" are enjoined. Joy at Antioch. Judas and Silas exhort the people, and after some time return to Jerusalem. Paul and Barnabas continue in Antioch. Paul proposes to Barnabas that they should visit the brethren in every city where they had previously preached the word. Barnabas determines to take with them John Mark (who was related to him *(ἀνεψιός, Col. iv. 10)*). Paul refuses his assent to the plan, on account of John Mark having left them while they were in Pamphylia on their first Missionary Journey (xiii. 13). Contention between Paul and Barnabas, who part from one another. Barnabas takes Mark and sails for Cyprus.

Chap. xv. 40 to Chap. xviii. 22.—A.D. 51 to the autumn of A.D. 54.—After Paul and Barnabas had separated from one another, Paul chooses Silas as his companion, and sets out on his

Second Missionary Journey. Departing from Antioch

he goes "throughout Syria and Cilicia, confirming the Churches." Proceeds to Derbē and Lystra (cf. xiv. 6), where he associates Timothy with him. Passes throughout Phrygia and Galatia. Forbidden by the Holy Ghost to preach the word in Asia. Enters Mysia. Essays to go into Bithynia, but not suffered by the Spirit to do so. Comes down to Troas. Has a vision, wherein he sees a Macedonian, who says, "Come over into Macedonia, and help us." Hereupon, accompanied by Luke and others, he sails from Troas,² and reaches Samothracia. On the day following his arrival goes to Neāpōlis, and thence to Philippi. Baptism of Lydia and her household. Paul casts out a spirit from a damsel who brought much gain to her masters by soothsaying. Paul and Silas dragged before the magistrates, severely beaten and "thrust into the inner prison," their feet being made fast in the stocks. Paul and Silas pray, and sing praises, at midnight. An earthquake. The prison doors opened, and the bands of the prisoners loosed. The keeper of the prison, intending to kill himself on account of the supposed escape of those in his custody, is prevented by Paul from doing so. Brings Paul and Silas into his house. Inquires the way of salvation. Baptized, together with his household. The magistrates send the order, "Let those men go." Paul refuses, on the ground of his being a Roman, to leave the prison till the magistrates themselves come and fetch them out. The magistrates, being afraid, come to the prison, and desire him and his companions to depart from the city. Paul goes to the house of Lydia, and afterwards departs. Passes through Amphiāpōlis and Apollonia. Comes to Thessalonica, and for three Sabbath days reasons in the synagogue with the Jews.

² See the beginning of the second paragraph of this Introduction, p. vi.

A mob attacks the house of Jason, where Paul and his companions are sojourning. Jason and certain brethren dragged before the rulers of the city. Upon giving security they are released. Paul and Silas sent by night to Beroea. The Berœans search the Scriptures. Many of them and also of "the Grecians" believe. The Jews of Thessalonica, finding that Paul is preaching in Beroea, follow him thither, and stir up the people. Paul sent away by the brethren. Silas and Timothy remain behind. Paul, being conducted to Athens, sends word to Silas and Timothy to go to him "with all speed." Paul at Athens. Disputes with the Jews. Taken before the Areopagus. His speech and its effect. Dionysius the Areopagite and Damaris. Paul leaves Athens, and goes to Corinth.³ Aquila and Priscilla, with whom Paul works at the occupation of a tent-maker. Paul testifies to the Jews that Jesus is the Christ. They oppose and blaspheme. Crispus, the chief ruler of the Synagogue, baptized. Many Corinthians believe. In a vision Paul is commanded not to be afraid, but to speak, as God has much people in the city. Promised the Divine protection. Continues in Corinth a year and six months, teaching the word of God. Gallio, deputy of Achaia. The Jews accuse Paul. Gallio drives them from the judgment-seat. The Jews beat Sosthenes before the judgment-seat. Gallio's indifference. After a considerable time, Paul sails to Syria, with Aquila and Priscilla, "having shorn his head in Cenchreæ" in pursuance of a vow. Proceeds to Ephesus, where he leaves Aquila and Priscilla. Reasons with the Jews in the synagogue. Sails from Ephesus. Lands at Cæsarœa. Goes to Antioch, where he spends some time.

³ From Corinth Paul writes his First Epistle to the Thessalonians in A.D. 52, and his Second Epistle to them in A.D. 53.

Chap. xviii. 23 to end of Chap. xxviii.—A.D. 54 (Autumn)
—Spring of A.D. 63.

Third Missionary Journey. Paul leaves Antioch, and goes over Galatia and Phrygia. Apollos, an Alexandrian Jew, arriving in Ephesus, instructed by Aquila and Priscilla.⁴ Proceeds to Corinth. Paul arrives at Ephesus, and continues there for two years. The sons of Sceva. Many who use “curious arts” burn their books. Paul purposes to pass through Macedonia and Achaia to Jerusalem, and thence to Rome. Sends Timothy and Erastus to Macedonia, while he himself stays for a while at Ephesus.⁵ Uproar at Ephesus, caused by Dēmētrius the silversmith. Paul departs to Macedonia. Comes into Greece (Corinth⁶), where he abides three months. Returns to Macedonia. Sails from Philippi. Reaches Troas. Restores Eutychus to life. Embarks at Assos. Comes to Mitylēnē. Sails thence to Chios, Samos, Trogylleum, and Milētus. Sends for the elders of the Church at Ephesus, and gives them a charge. Sails from Milētus to Coös, Rhodes, Patara, and lands at Tyre. Disciples at Tyre tell Paul, through the Spirit, not to go up to Jerusalem. Paul leaves Tyre, and travels to Ptolemais and Cæsarēa. Philip’s four daughters. Agabus foretells that the Jews at Jerusalem should bind Paul, and deliver him to the Gentiles. Paul professes his readiness to die for the name of the Lord Jesus. Journeys onwards to Jerusalem, accompanied by his followers and Mnason, a man of Cyprus. Arrives at Jerusalem, where he is gladly re-

⁴ See the latter part of the Second Missionary Journey.

⁵ In the spring of A.D. 57 Paul writes from Ephesus his First Epistle to the Corinthians, and his Second Epistle to them in the following summer from Macedonia.

⁶ From Corinth he writes the Epistle to the Galatians in the winter of A.D. 57, and that also to the Romans in the spring of A.D. 58.

ceived by the brethren. Pays the charges of four men who have a vow upon them. Enters with them into the Temple. An outcry raised against him by certain Jews from Asia. Is in danger of his life. Rescued from his assailants by the Roman chief captain. Carried prisoner into the castle. Addresses the multitude, who cry out that he is not fit to live. The chief captain commanding that he should be examined by scourging, he declares himself a Roman citizen. Fear felt by the chief captain. Paul taken before the Jewish council. Dissensions in the council. The chief captain, fearing for Paul's life, commands the soldiers to take Paul into the castle. Paul encouraged and comforted by the Lord. Certain Jews conspire to kill Paul. Paul sent to Felix at Cæsaræa. Examined by Felix. Accused by Tertullus on behalf of Ananias, the High Priest, and the Elders of the Jews. Felix commits Paul to the safe keeping of a centurion. Trembles at Paul's preaching. At the expiration of two years is succeeded by Porcius Festus, and leaves Paul bound. Paul being accused by the Jews before Festus, appeals to Cæsar. Brought before Agrippa, Bernice, and Festus. His answer to the accusation brought against him. Decision respecting him. Paul and other prisoners delivered into the custody of Julius, a Roman centurion. Put on board a ship of Adramyttium. Arrive at Sidon. Paul permitted to go to his friends. The ship sails from Sidon, over the Sea of Cilicia and Pamphylia, and arrives at Myra, in Lycia. The centurion embarks his prisoner on board a ship of Alexandria, that was on its voyage to Italy. The ship's course to Fair Havens in the neighbourhood of Lasæa. Paul foretells the dangers of the voyage, but meets with no attention. The tempest. The shipwreck. The escape of all the crew and passengers. Melita, where they receive hospitable treat-

ment. Paul unharmed by a viper that had fastened itself on his hand. Publius, the chief man of Melita, shows great kindness. The father of Publius healed by Paul. After a stay of three months, Julius re-embarks his prisoners on board the Castor and Pollux, another Alexandrian vessel. Proceeds to Syracuse, Rhegium, and Puteoli. Paul met at Appii Forum and Three Taverns by brethren. Arrives at Rome,⁷ and is delivered by the centurion to the captain of the guard. Permitted to dwell by himself, in the custody of a soldier. Calls together the chief Jews. His address to them, which he concludes by declaring that "the salvation of God is sent unto the Gentiles, and they will hear it." Remains two whole years in his own hired house, receiving all who came to him and boldly preaching the Gospel without hindrance.

With Paul's imprisonment at Rome the history of the Acts comes to a close. It may be well, however, to state briefly what occurred to Paul subsequently to his release. Leaving Rome, he goes to Macedonia and Asia Minor. In A.D. 64 he is found in Spain, where he seems to have remained till about the summer of A.D. 66. He then proceeds to Asia Minor. In the summer of A.D. 67, he is again in Macedonia,⁸ in the autumn at Ephesus,⁹ in the winter at Nicopolis; in the spring of A.D. 68 he is in prison¹⁰ at Rome; and in the summer of the same year he is beheaded by order of the Emperor Nero.

But to return to the Acts of the Apostles. A question

⁷ From Rome Paul wrote his Epistles to Philemon, the Colossians, and the Ephesians in the spring of A.D. 62; and that to the Philippians in the autumn of the same year.

⁸ The First Epistle to Timothy was written from Macedonia.

⁹ From Ephesus Paul wrote his Epistle to Titus.

¹⁰ While in prison at Rome Paul wrote his Second Epistle to Timothy.

arises as to who was the Theophilus for whose instruction and assurance the Evangelist wrote his two works ; viz. his Gospel, and the Acts of the Apostles. Some have supposed that the name is used to denote no one man in particular, but any and every one who was, as the name implies, "God-loving," or "God-loved." This notion, however, is at once met and refuted by the mode of address, employed by St. Luke in his Gospel ; viz. *κράτιστε Θεόφιλε* :—*κράτιστος* being customarily employed to denote either a person of some importance or a personal friend. Theophilus, therefore, was no imaginary person, though his identity cannot be established. What his country was may, however, be inferred from what is said, and what is not said, both in the Gospel and in the Acts of the Apostles. Assuming, then, that in mentioning places the Evangelist would give a more or less minute description of such as were not likely to be known to the person addressed, and would merely name those with which he was acquainted, it may be said, *First* ;—that Theophilus was not a native of Palestine ; for Caper-nāum is described as "a city of Galilee" (Luke iv. 31) ; so is Nazareth (Luke i. 26) ; Arimathæa is called "a city of the Jews" (Luke xxiii. 51) ; the country of the Gadarenes is said to be over against Gāilee" (Luke viii. 26) ; Emmaus, "a village . . . which was from Jerusalem about three-score furlongs" (Luke xxiv. 13) ; and Mount Olivet, "a Sabbath-day's journey from Jerusalem" (i. 12). On the same grounds it may be advanced that he was not a Macedonian ; for Philippi is described as "the chief city of that part of Macedonia" (xvi. 12) ; nor an Athenian, for it is stated "all the Athenians and strangers which were there (i. e. in Athens) spent their time in nothing else but either to hear, or to tell, some new thing" (xvii. 21) ; nor yet a Cretan ; for Phenicō is

stated to be "a haven of Crete which lieth toward the south-west and north-west" (xxvii. 12). *Second* ;—that he was a native of Italy ; for Syracuse, Rhegium, Puteoli, Appi Forum, and The Three Taverns (*Tres Tabernæ*) have no description whatever attached to their mention (xxviii. 12 *sqq.*) ; a fact which, when it is compared with what has been pointed out above, can only be consistently explained on the supposition that these places were well known to the person addressed. Further, when speaking of Philippi (xvi. 12), the Evangelist says that it was "a colony," *i. e.* a Roman colony. Such a particular respecting a foreign place could hardly fail to be interesting to Theophilus, if, as it is here inferred, Italy was his native country.

Very many words occur in the Acts, that are not found in any other book of the Greek Testament. These are indicated in the Vocabulary by a dagger (†) placed at the commencement of the article treating of them. Again, the various readings in the Acts are numerous. The principal of these are noticed in the Vocabulary ; and when any difficulty of construction attaches to them, it is briefly explained.

It only remains to mention that after St. Paul's death, which, as before stated, occurred A.D. 68, all is obscurity respecting St. Luke. He is supposed to have died at an advanced age ; but in what country, and whether from natural causes or as a martyr, very contradictory accounts are found. The more commonly accepted belief is that he suffered martyrdom between A.D. 75 and 100.



ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

CHAPTER. I. ¹ΤΟΝ μὲν πρώτου λόγου ἐποιησάμην περὶ πάντων, ὡς Θεόφιλε, φν ἥρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ²ἄλλοις ἡς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἀγίου, οὓς ἔξελέξατο, ἀνελήφθησον καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁴Καὶ συναλιξόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χώριζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἡκούσατέ μου ⁵ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. ⁶Οἱ μὲν οὖν συνέλθοντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ⁷Εἶπε δὲ πρὸς αὐτούς·

B

2 THE ACTS OF THE APOSTLES.

Οὐχ ὑμῶν ἔστι γνῶναι χρόνους ἡ καιροὺς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἴδιᾳ ἔξουσίᾳ· ⁸ ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἀγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθε μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἔως ἐσχάτου τῆς γῆς. ⁹ Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν, ἐπήρθη· καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὁφθαλμῶν αὐτῶν. ¹⁰ Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἴδον ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, ¹¹ οἵ καὶ εἶπον "Ανδρες Γαλιλαῖοι, τὸ ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὗτος ἐλεύσεται, διν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. ¹² Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ δρους τοῦ καλουμένου Ἐλαῖωνος, ὃ ἐστιν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὄδόν. ¹³ Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον, οὐ ἦσαν καταμένοντες δ, τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. ¹⁴ Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὅμοθυμαδὸν τῇ προσευχῇ.

σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ
καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς
Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν (ἥν τε
δχλος ὄνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν
εἴκοσιν). 16 Ἀνδρες ἀδελφοὶ, ἔδει πληρωθῆναι
τὴν γραφὴν ταύτην, ἥν προείπε τὸ Πνεῦμα
τὸ ἄγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ
γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν,
17 ὅτι κατηριθμημένος ἥν ἐν ἡμῖν, καὶ ἔλαχε
τὸν κλῆρον τῆς διακονίας ταύτης. 18 Οὗτος
μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς
ἀδικίας, καὶ πρητῆς γενόμενος ἐλάκησε μέσος,
καὶ ἔξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.
19 Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν
Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο
τῇ ἴδιᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ'
ἔστι χωρίον αἴματος. 20 Γέγραπται γὰρ ἐν
βίβλῳ ψαλμῶν Γενηθήτω ἡ ἐπαυλις αὐτοῦ
ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ
καὶ, Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἔτερος.
21 Δεῖ οὖν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ¹
χρόνῳ, ἐν ὧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ
Κύριος Ἰησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ βαπτίσ-
ματος Ἰωάννου ἕως τῆς ἡμέρας ἡς ἀνελήφθη
ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ

4 THE ACTS OF THE APOSTLES.

γενέσθαι σὺν ἡμῖν ἔνα τούτων. ²³Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρ-σαβᾶν, διὰ ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. ²⁴Καὶ προσευξάμενοι εἰποι Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον διὸ ἐξελέξω ἐκ τούτων τῶν δύο ἔνα ²⁵λαβέεν τὸν κλήρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἣς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. ²⁶Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἐπεσεν ὁ κλῆρος ἐπὶ Ματθίαν καὶ συγκατ-εψηφίσθη μετὰ τῶν ἔνδεκα ἀποστόλων.

CHAP. II. ¹ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἡσαν ἄπαντες ὅμιοι μαδὸν ἐπὶ τὸ αὐτό. ²Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἥχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, οὐ ἡσαν καθήμενοι. ³Καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἔνα ἔκαστον αὐτῶν ⁴καὶ ἐπλήσθησαν ἄπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. ⁵Ησαν δὲ ἐν Ἱερουσαλήμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. ⁶Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἥκουν

εἰς ἔκαστος τῇ ἴδιᾳ διαλέκτῳ λαλούντων αὐτῶν. ⁷Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἄλληλους· Οὐκ, ἵδον, πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸καὶ πῶς ἡμεῖς ἀκούομεν ἔκαστος τῇ ἴδιᾳ διαλέκτῳ ἡμῶν, ἐν ᾧ ἐγεννήθημεν; ⁹Πάρθοι, καὶ Μῆδοι, καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τὰς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, ¹¹Κρῆτες καὶ Ἀραβῖς, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. ¹²Ἐξίσταντο δὲ πάντες καὶ διηπόρουν ἄλλος πρὸς ἄλλον λέγοντες· Τί ἀν θέλοι τοῦτο εἶναι; ¹³ἄλλοι δὲ διαχλευ-άζοντες ἐλεγον· "Οτι γλεύκους μεμεστωμέναι εἰσὶ. ¹⁴Σταθεὶς δὲ Πέτρος σὺν τοῖς ἔνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς· Ἀνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλήμ ἀπαντεῖς, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ρήματά μου. ¹⁵Οὐ γάρ, ὡς ἡμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν ἔστι γάρ ὡρα τρίτη τῆς ἡμέρας. ¹⁶ἄλλα τοῦτο ἔστι τὸ εἰρημένου διὰ τοῦ προφήτου

6 THE ACTS OF THE APOSTLES.

Ιωήλ. 17 Καὶ ἔσται ἐν ταῖς ἑσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ νίοι ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄράσεις ὄψουνται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. 18 Καίγε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. 19 Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμόδια καπνοῦ. 20 Οἱ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἡ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21 Καὶ ἔσται πᾶς, δεῖς ἀν ἐπικαλέσηται τὸ δνομα Κυρίου, σωθήσεται. 22 Ανδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἰς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτὸι οἴδατε, 23 τοῦτον τῇ ὥρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε· 24 διν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὡδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Διαβίδ γάρ λέγει εἰς αὐτόν Πρωρώμην

τὸν Κύριον ἐνώπιόν μου διαπαντὸς, δτε ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ. 26 Διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλίασατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδε, 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ἄδου, οὐδὲ δώσεις τὸν ὄσιὸν σου ἵδειν διαφθοράν. 28 Ἔγνώρισάς μοι ὁδοὺς ζωῆς πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29 Ἀνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρήσιας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὕμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31 προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ἄδου, οὐδὲ ἡ σάρξ αὐτοῦ εἰδε διαφθοράν. 32 Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὐ πάντες ἡμεῖς ἐσμὲν μάρτυρες. 33 Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἀγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο, διὸν ὑμεῖς βλέπετε καὶ ἀκούετε. 34 Οὐ γάρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς· λέγει δὲ αὐτός· Εἰπεν δὲ Κύριος τῷ Κυρίῳ μοι· 35 Κάθου ἐκ δεξιῶν μου, ἕως διν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν

ποδῶν σόυ. 36' Ασφαλῶς οὖν ἡγιωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ Κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, δημοσίᾳ ἐσταυρώσατε.

37' Ακούσαντες δὲ κατενύγγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες ἀδελφοί; 38' Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετανοήσατε καὶ βαπτισθήτω ἔκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἀμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. 39' Τμῆν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῦτο τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, δύσους ἀν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν. 40' Ετέροις τε λόγοις πλείσι διεμαρτύρετο καὶ παρεκάλει, λέγων Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41' Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχίλιαι.

42' Ήσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43' Εγένετο δὲ πάσῃ ψυχῇ φόβος πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. 44' Πάντες δὲ οἱ πιστεύοντες ἡραν ἐπὶ

τὸ αὐτὸν, καὶ εἶχον ἀπαντα κοινὰ, ⁴⁵καὶ τὰ κτήματα καὶ τὰς ὑπάρχεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε. ⁴⁶Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ' οἰκου ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, ⁴⁷αἴωνυντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλου τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

CHAP. III. ¹ἘΠΙ τὸ αὐτὸν δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὄραν τῆς προσευχῆς τὴν ἐννάτην. ²Καί τις ἀνήρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, διν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὄραίαν τοῦ αἵτεν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. ³ὅς ἴδων Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν ἡρώτα ἐλεημοσύνην λαβεῖν. ⁴Ατενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· Βλέψου εἰς ἡμᾶς. ⁵Ο δὲ ἐπεέχειν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν. ⁶Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· διὸ δὲ ἔχω, τοῦτο σοι δίδωμι. ⁷Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. ⁸Καὶ

10 THE ACTS OF THE APOSTLES.

πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά. ⁸Καὶ ἔξαλλόμενος ἔστη, καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος, καὶ αἰνῶν τὸν Θεόν. ⁹Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν. ¹⁰Ἐπεγίνωσκόν τε αὐτὸν, δτι οὐτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῷ Ὁραὶ πύλη τοῦ ἱεροῦ καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹¹Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῷ στοῷ τῷ καλουμένῃ Σολομῶνος ἔκθαμβοι. ¹²Ιδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν "Ἄνδρες Ἰσραηλῖται, τὸ θαυμάζετε ἐπὶ τούτῳ; ἡ ἡμῖν τί ἀτενίζετε, ὡς οὐδίᾳ δυνάμει ἡ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; ¹³Ο Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, δὺν ὑμεῖς παρεδώκατε, καὶ ἡρυήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. ¹⁴Τμεῖς δὲ τὸν ἄγιον καὶ δίκαιον ἡρυήσασθε, καὶ ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν ¹⁵τὸν δὲ ἀρχηγὸν τῆς ζωῆς

ἀπεκτείνατε· δν ὁ Θεὸς ἡγειρεν ἐκ νεκρῶν, οὐ
ἡμεῖς μάρτυρές ἐσμεν. ¹⁶Καὶ ἐπὶ τῇ πίστει
τοῦ ὄνόματος αὐτοῦ, τοῦτον, δν θεωρεῖτε καὶ
οἴδατε, ἐστερέωσε τὸ δινομα αὐτοῦ καὶ ἡ
πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὄλοκληρίαν
ταύτην ἀπέναντι πάντων ὑμῶν. ¹⁷Καὶ νῦν,
ἀδελφοί, οἶδα δτι κατὰ ἄγνοιαν ἐπράξατε,
ῶσπερ καὶ οἱ ἀρχοντες ὑμῶν. ¹⁸Ο δὲ Θεὸς,
ἀ προκατήγγειλε διὰ στόματος πάντων τῶν
προφητῶν αὐτοῦ παθεῖν τὸν Χριστὸν, ἐπλήρ-
ωσεν οὕτω. ¹⁹Μετανοήσατε οὖν καὶ ἐπι-
στρέψατε εἰς τὸ ἔξαλειφθῆναι ὑμῶν τὰς
ἀμαρτίας, δπως δν ἔλθωσι καιροὶ ἀναψύξεως
ἀπὸ προσώπου τοῦ Κυρίου, ²⁰καὶ ἀποστείλῃ
τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν·
²¹δν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων
ἀποκαταστάσεως πάντων, ὡν ἐλάλησεν ὁ
Θεὸς διὰ στόματος τῶν ἀγίων αὐτοῦ προφητῶν
ἀπ' αἰώνος. ²²Μωσῆς μὲν πρὸς τοὺς πατέρας
εἶπεν "Οτι προφήτην ὑμῖν ἀναστήσει Κύριος
ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ·
αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα δν λαλήσῃ
πρὸς ὑμᾶς. ²³Εσται δὲ πᾶσα ψυχὴ, ἡτις δν
μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευ-
θήσεται ἐκ τοῦ λαοῦ. ²⁴Καὶ πάντες δὲ οἱ
προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι

διάλησαν, καὶ κατίργγειλαν τὰς ἡμέρας ταύτας. 25 Ὄτις ἐστε νιὸι τῶν προφητῶν καὶ τῆς διαθήκης, ἣς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι οἱ πάτριαι τῆς γῆς. 26 Ὄτιν πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἔκαστον ἀπὸ τῶν πονηρῶν ὑμῶν.

CHAP. IV. 1 ΔΑΛΟΤΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἡρεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, 2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. 3 Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο φίσις τήρησιν εἰς τὴν αὔριον ἣν γὰρ ἐσπέρα ἦδη. 4 Πολλοὶ δὲ τῶν ἀκοντάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε. 5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῦς εἰς Ἱερουσαλήμ, 6 καὶ Ἀιναν τὸν ἄρχιερέα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἄρχιερατικοῦ. 7 Καὶ στήσαντες αὐτοὺς ἐν μέσῳ ἐπινθάνοντο· Ἐγ ποιὲ δυνάμει, ή ἐν

ποίῳ ὄνόματι, ἐποιήσατε τοῦτα ὑμεῖς; 8Τότε Πέτρος πλησθεὶς Πνεύματος ἀγίου εἶπε πρὸς αὐτούς· Ἀρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, 9εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὐτος σέσωσται, 10γηνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὄνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, διν ὑμεῖς ἔσταυρώσατε, διν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὐτος παρέστηκεν ἐνώπιον ὑμῶν ἦγιής. 11Οὗτός ἔστιν ὁ λίθος, ὁ ἔξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. 12Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία σύντε γὰρ δινομά ἔστιν ἔτερον ὑπὲ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν φ' δει σωθῆναι ἡμᾶς. 13Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρήσιαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἀνθρώποις ὀγράμματοί εἰσι καὶ ἴδιωται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἡσαν. 14Τὸν δὲ ἀνθρώπου βλέποντες σὺν αὐτοῖς ἔστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν. 15Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον πρὸς ἀλλήλους, 16λέγοντες· Τέ ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε

δι' αὐτῶν πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ φανερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. 17' Αλλ' ἵνα μὴ ἐπὶ πλεῖν διανεμηθῆ εἰς τὸν λαὸν, ἀπειλῆ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. 18' Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19' Ο δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον Εἰ δίκαιον ἔστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον, ἡ τοῦ Θεοῦ, κρίνατε· 20οὐ δυνάμεθα γὰρ ἡμεῖς, ἡ εἴδομεν καὶ ἡκούσαμεν, μὴ λαλεῖν. 21Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς διὰ τὸν λαόν· δτὶ πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. 22' Ετῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἀνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἵσεως.

23' Απολυθέντες δὲ ἡλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24Οἱ δὲ ἀκούσαντες ὅμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25ο διὰ στόματος Δαβὶδ παιδός σου εἰπών Ἰνατί ἐφρύαξαν ἔθνη, καὶ

λαοὶ ἐμελέτησαν κενά; ²⁶ παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. ²⁷ Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἄγιον παῖδά σου Ἰησοῦν, διν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ²⁸ ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. ²⁹ Καὶ τὰ νῦν, Κύριε, ἐπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρήσιας πάσης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῷ τὴν χειρά σου ἐκτείνειν σε εἰς ἵασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἄγίου παιδός σου Ἰησοῦ. ³¹ Καὶ δεηθέντων αὐτῶν, ἐσαλεύθη ὁ τόπος, ἐν φῷ ἥσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἄγιον καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρήσίας.

³² Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἐλεγεν ίδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. ³³ Καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. ³⁴ Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτή-

τορες χωρίων ή οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων ⁸⁵ καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων διεδίδοτο δὲ ἐκάστῳ καθότι ἀν τις χρέαν εἶχεν. 36' Ιωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὅ ἐστι μεθερμηνευόμενον νίδος παρακλήσεως, Λευτῆς, Κύπριος τῷ γένει, 37 ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

ΟΗΑΡ. V. 1' ΑΝΗΡ δέ τις, Ἐπανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτῆμα, ⁸⁶ καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδύιας καὶ τῆς γυναικὸς αὐτοῦ καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 2' Εἶπε δὲ Πέτρος Ἐπανία, διατέ ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἄγιον, καὶ νόσφισασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 3' Οὐχὶ μένον σοι ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ. 5' Ακούων δὲ Ἐπανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. Καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 6' Αναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ

έξενέγκαντες ἔθαψαν. ⁷Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. ⁸Απεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἴπέ μοι, εἰ τοσούτου τὸ χωρίου ἀπέδοσθε; Ἡ δὲ εἶπε· Ναὶ, τοσούτου. ⁹Ο δὲ Πέτρος εἶπε πρὸς αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου; ¹⁰Ιδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἔξοισουσί σε. ¹¹Επεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἔξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὑρούντες αὐτὴν νεκρὰν, καὶ ἔξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. ¹²Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ¹³Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· (καὶ ἡσαν ὁμοθυμαδὸν ἀπαντεῖς ἐν τῇ στοᾷ Σολομῶνος· ¹⁴τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλισεν αὐτοὺς ὁ λαός· ¹⁵μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ¹⁶ῶστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ὥστε ἐρχομένου Πέτρου καὶ ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν. ¹⁷Συνήρχετο δὲ καὶ τὸ πλήθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ φέροντες.

ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17' Αναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἱρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19' Αγγελος δὲ Κυρίου διὰ τῆς υυκτὸς ἡνοιξε τὰς θύρας τῆς φυλακῆς, ἔξαγαγών τε αὐτοὺς εἰπε· 20 Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ιερῷ τῷ λαῷ πάντα τὰ βήματα τῆς ζωῆς ταύτης. 21' Ακούσαντες δὲ εἰσῆλθον ὑπὸ τὸν δρόμον εἰς τὸ ιερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν οἱών Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς. 22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὑρούντες αὐτοὺς ἐν τῇ φυλακῇ ἀναστρέψαντες δὲ ἀπήγγειλαν, 23 λέγοντες· "Οτι τὸ μὲν δεσμωτήριον εὑρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας πρὸ τῶν θυρῶν ἀνοίξαντες δὲ ἔσω οὐδένα εὑρομεν. 24 Ως δὲ ἤκουσαν τοὺς λόγους τούτους δ, τε ιερεὺς καὶ ὁ στρατηγὸς τοῦ ιεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἀν γένοιτο τοῦτο. 25 Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς·

"Οτι ίδον, οι ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἵερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. ²⁶Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ μετὰ βίας· ἐφοβούντο γὰρ τὸν λαὸν, ἵνα μὴ λιθασθῶσιν. ²⁷Αγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, ²⁸λέγων· Οὐ παραγγελίᾳ παρηγγεῖλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ίδον, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ ἀλma τοῦ ἀνθρώπου τούτου. ²⁹Αποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον, η ἀνθρώποις. ³⁰Ο Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἱησοῦν, διν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου ³¹τούτου ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσε τῇ δεξιᾷ αὐτοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἀφεσιν ἀμαρτιῶν. ³²Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἄγιον, δ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. ³³Οι δὲ ἀκούσαντες διεπρίοντο καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ³⁴Αναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλὶὴλ, μομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους

ποιῆσαι. ³⁵ Εἰπέ τε πρὸς αὐτούς· Ἐλέητε Ἰσραὴλίτας, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦδας, λέγων εἶναί τινα ἑαυτὸν, φῶ προσεκολληθῆ ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων· δις ἀνηρρέθη, καὶ πάντες, ὅσοι ἐπείθουντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. ³⁷ Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε λαὸν ἵκανὸν ὅπισθι αὐτοῦ· κάκεινος ἀπώλετο, καὶ πάντες, ὅσοι ἐπείθουντο αὐτῷ, διεσκορπίσθησαν. ³⁸ Καὶ ταῦτην λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἔάσατε αὐτούς· διτι ἔδει ὅτι ἐξ ἀνθρώπων ἡ βουλὴ αὗτη, ἡ τὸ ἔργον τοῦτο, καταλυθήσεται. ³⁹ εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοις εὑρεθῆτε. ⁴⁰ Επείσθησαν δὲ αὐτῷ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. ⁴¹ Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, διτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆται. ⁴² Πᾶσάν τε ἡμέραν ἐν τῷ ἴερῷ καὶ κατ' οἰκους οὐκ ἐπαίνουντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

CHAP. VI. 1^ο EN δὲ ταῖς ἡμέραις ταῦταις, πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἐλληνιστῶν πρὸς τοὺς Ἐβραίους, δτὶ παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ οἱ χῆραι αὐτῶν. 2^ο Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλήθος τῶν μαθητῶν, εἶπον Οὐκ ἀρεστόν ἔστιν ἡμᾶς καταλείψαντας τὸν λόγου τοῦ Θεοῦ διακονεῖν τραπέζαις. 3^ο Επισκέψασθε οὖν, ἀδελφοὶ, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, πλήρεις Πνεύματος ἀγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρεας ταύτης. 4^ο Ημεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5^ο Καὶ ἔρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους καὶ ἔξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἀγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προστήλυτον Ἀντιοχέα, θοὺς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7^ο Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολὺς τε ὅχλος τῶν ἱερέων ὑπήκουον τῇ πίστει. 8^ο Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9^ο Ανέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς

τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ¹⁰ καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι, φέλαλει.¹¹ Τότε ὑπέβαλον ἄνδρας λέγοντας "Οτι· ἀκηκόαμεν αὐτοῦ λαλοῦντος ρήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν.¹² Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον.¹³ Εἰστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ρήματα· λαλῶν κατὰ τὸν τόπον τοῦ ἀγίου καὶ τοῦ νόμου.¹⁴ Ακηκόαμεν γάρ αὐτοῦ λέγοντος· "Οτι· Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλυσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθη, ἀπαρέδωκεν ἡμῖν Μωϋσῆς.¹⁵ Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεξόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

CHAP. VII. 1 ΕΙΠΕ δὲ ὁ ἀρχιερεὺς· Εἰ ἄρα ταῦτα οὕτως ἔχει; 2 Ο δὲ ἔφη· "Αὐδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. 3 Ο Θεὸς τῆς δόξης ὡφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ δοντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἡ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, 4 καὶ εἶπε πρὸς αὐτόν· "Εξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ

δεῦρο εἰς γῆν, ήν ἄν σοι δεῖξω. ⁴Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρράν κάκεύθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ήν ὑμεῖς νῦν κατοικεῖτε. ⁵Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπιγγεῖλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὅντος αὐτῷ τέκνου. ⁶Ἐλάλησε δὲ οὕτως ὁ Θεός· "Οτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸν καὶ κακώσουσιν ἔτη τετρακόσια. ⁷Καὶ τὸ ἔθνος, φῶτὸν δουλεύσωσι, κρινῶ ἐγὼ, εἰπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. ⁸Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγένητο τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὄγδοῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας. ⁹Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον καὶ ἦν ὁ Θεός μετ' αὐτοῦ, ¹⁰καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου· καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ δλον τὸν οἶκον αὐτοῦ. ¹¹Ηλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου

καὶ Χαναὰν, καὶ Θλίψιν μεγάλην καὶ οὐχ εὑρισκούν χορτάσματα οἱ πατέρες ἡμῶν. 12' Ακούσας δὲ Ἰακὼβ δύτα σῆτα ἐν Αἴγυπτῳ ἔξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον. 13' Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. 14' Αποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομήκοντα πέντε. 15' Κατέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, 16' καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι, δὲ ὡνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ. 17' Καθὼς δὲ ἦγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἡς ὡμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ἡῦξησεν δὲ λαὸς καὶ ἐπληθύνθη ἐν Αἴγυπτῳ, 18' ἄχρις οὐδὲ ἀνέστη βασιλεὺς ἔτερος, δις οὐκ ἥδει τὸν Ἰωσήφ. 19' Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῦν ἔκθετα τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. 20' Εν δὲ καιρῷ ἐγεννήθη Μωϋσῆς καὶ ἦν ἀστεῖος τῷ Θεῷ· δις ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός. 21' Εκτεθέντα δὲ αὐτὸν ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

22 Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἴγυπτον, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.

23 Ως δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετής χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς γιοὺς Ἰσραὴλ.

24 Καὶ ἴδων τινα ἀδικούμενον ἡμέραντο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἴγυπτον. 25 Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ διδωσιν αὐτοῖς σωτηρίαν οἱ δὲ οὐ συνῆκαν.

26 Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπών "Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς ἵνατε ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν, εἰπών Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;

28 Μὴ ἀνελεῦν με σὺ θέλεις, διν τρόπον ἀνείλεις χθὲς τὸν Αἴγυπτον; 29 Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὐ ἐγένυτο γένεσιν γιοὺς δύο.

30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ δρους Σιωὰ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. 31 Ὁ δὲ Μωϋσῆς ἴδων ἐθαύμαζε τὸ δραματικὸν προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν 32 Ἔγώ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς

Αβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακὼβ.
 Ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμας
 κατανοῆσαι. ³³Εἶπε δὲ αὐτῷ ὁ Κύριος· Λῦσον
 τὸ ὑπόδημα τῶν ποδῶν σου ὁ γάρ τόπος, ἐν
 φῶ ἔστηκας, γῆ ἀγία ἐστίν. ³⁴Ιδὼν εἶδον τὴν
 κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἴγυπτῳ, καὶ
 τοῦ στεναγμοῦ αὐτῶν ἡκουσα, καὶ κατέβην
 ἐξελέσθαι αὐτούς· καὶ οὐν δεῦρο, ἀποστελὼ σε
 εἰς Αἴγυπτον. ³⁵Τοῦτον τὸν Μωϋσῆν, διν
 ἡρυήσαντο, εἰπόντες· Τίς σε κατέστησεν ἄρχ-
 οντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα
 καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ
 ὁφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶Οὗτος ἐξήγαγεν
 αὐτοὺς πτιήσας τέρατα καὶ σημεῖα ἐν γῇ
 Αἴγυπτῳ, καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ
 ἐρήμῳ, ἔτη τεσσαράκοντα. ³⁷Οὗτός ἐστιν ὁ
 Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Προφή-
 την οὐμὲν ἀναστήσει Κύριος ὁ Θεὸς ἐκ τῶν
 ἀδελφῶν οὐμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.
³⁸Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν
 τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος
 αὐτῷ ἐν τῷ ὅρει Σινᾶ καὶ τῶν πατέρων ήμῶν,
 δις ἐδέξατο λόγια ζῶντα δοῦνας ήμῶν. ³⁹Ω,
 οὐκ ἡθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες
 ήμῶν, ἀλλ’ ἀπώσαντο καὶ ἐστράφησαν ταῖς
 καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁴⁰εἰπόντες τῷ

Ααρών· Ποίησον ἡμῖν θεοὺς, οἱ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὐτος, δις ἔξιγυαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τι γέγονεν αὐτῷ.
 41 Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνουστο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.
 42 Εστρεψε δὲ ὁ Θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγυραπται ἐν βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ θυσίας προσηγέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;
 43 Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφὰν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.
 44 Η σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι αὐτὴν κατὰ τὸν τύπον, διν ἐωράκει.
 45 ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἔως τῶν ἡμερῶν Δαβὶδ·
 46 διενέργει τὸν θεόν τοις πατέρεσσιν τῶν πατέρων ἡμῶν Δαβὶδ·
 47 Σολομὼν δὲ φύκοδόμησεν αὐτῷ οἶκον.
 48 Αλλ' οὐχ διψήστος ἐν χειροποίήσαις κατοικεῖ, καθὼς ὁ

προφήτης λέγει: ⁴⁸Ο οὐρανός μοι θρόνος, ἥ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου. Ποῖον οἶκον οἰκοδομήσετε μοι; λέγει Κύριος ἥ τις τόπος τῆς καταπαύσεώς μου; ⁵⁰οὐχὶ ἥ χείρ μου ἐποίησε ταῦτα πάντα;

⁵¹Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὥσιν ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ ἀγίῳ ἀντιπίπτετε, ώς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. ⁵²Τίνα τῶν προφητῶν οὐκ ἔδιωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγειλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὐν τὴν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε ⁵³οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε.

⁵⁴Ακούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὁδόντας ἐπ' αὐτόν. ⁵⁵Τπάρχων δὲ πλήρης Πνεύματος ἀγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶καὶ εἶπεν Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεφυγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. ⁵⁷Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὡτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν ⁵⁸καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. Καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἴματια αὐτῶν παρὰ

τοὺς πόδας νεανίου καλουμένου Σαύλου.

⁵⁹Καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἀμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

CHAP. VIII. ΙΣΑΤΛΟΣ δὲ ἦν συνειδοκῶν τῷ ἀναιρέσει αὐτοῦ.

¹Ἐγένετο δὲ ἐν ἑκείνῃ τῇ ἡμέρᾳ διαγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. ²Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. ³Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

⁴Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὰν λόγον. ⁵Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυξσεν αὐτοῖς τὸν Χριστόν. ⁶Προσεῖχόν τε οἱ ὅχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα, ἀ ἐποίει. ⁷Πολλῶν γάρ τῶν ἔχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοις καὶ χωλοὶ ἐθεραπ-

εύθησαν. 8 Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. 9 Ἀνὴρ δέ τις, ὀνόματι Σίμων, προῦπήρχεν ἐν τῇ πόλει μαγεύων καὶ ἔξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν 10ῳ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη. 11 Προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἔξεστακέναι αὐτούς. 12 Ὁτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13 Ο δὲ Σίμων καὶ αὐτὸς ἐπίστευσε καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἔξιστατο. 14 Ακούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην, 15 οἵτινες καταβάντες προσηγένετο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἄγιον. 16 Οὕπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βέβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 17 Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἄγιον. 18 Ιδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν

χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἄγιον προσήνεγκεν αὐτοῖς χρήματα, ¹⁹ λέγων· Δότε κάμοι τὴν ἔξουσίαν ταύτην, ἵνα, φά εἰναι ἐπιθώ τὰς χεῖρας, λαμβάνη Πνεῦμα ἄγιον. ²⁰ Πέτρος δὲ εἶπε πρὸς αὐτόν Τὸ ἀργύριον σου σύν σοι εἴη εἰς ἀπώλειαν ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. ²¹ Οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ. ²² Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης καὶ δείθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου· ²³ εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε δυτα. ²⁴ Αποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὡν εἰρήκατε. ²⁵ Οἱ μὲν οὖν, διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐτραγελίσαντο.

²⁶ Αγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἔστιν ἔρημος. ²⁷ Καὶ ἀναστὰς ἐπορεύθη. Καὶ ἵδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς

γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, ²⁸ἡν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαίαν. ²⁹Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε, καὶ κολλίθητι τῷ ἄρματι τούτῳ. ³⁰Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαίαν, καὶ εἶπεν· Ἐρά γε γινώσκεις, ἂν ἀναγινώσκεις; ³¹Ο δὲ εἶπε· Πῶς γὰρ ἀν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὸν αὐτῷ. ³²Η δὲ περιοχὴ τῆς γραφῆς, ἦν ἀνεγίνωσκεν, ἦν αὐτῇ· Ως πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, αὐτῶς οὐκ ἀνοίγει τὰ στόμα αὐτοῦ. ³³Εν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. ³⁴Αποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· Δέομαι σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; ³⁵Ανοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ³⁶Ως δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ

εύνοῦχος· Ἰδοὺ ὕδωρ· τὸν κωλύει με βαπτισθῆναι; ³⁷Εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν νίδον τοῦ Θεοῦ εἰναι τὸν Ἰησοῦν Χριστόν. ³⁸Καὶ ἐκέλευσε στῆναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ, τε Φίλιππος καὶ ὁ εύνοῦχος, καὶ ἐβάπτισεν αὐτόν. ³⁹Οτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εύνοῦχος ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ⁴⁰Φίλιππος δὲ εὐρέθη εἰς Ἀζωτού, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

CHAPTER IX. ¹Ο ΔΕ Σαῦλος ἦτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ²γέτήσατο παρ' αὐτὸν ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως, ἐάν τινας εὕρῃ τῆς ὁδοῦ δοντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. ³Εν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τὴν Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· ⁴καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαοὺλ, Σαοὺλ, τί με διώκεις; ⁵Εἶπε δέ· Τίς εἰ, Κύριε; Ὁ δὲ

34. THE ACTS OF THE APOSTLES.

Κυριος εἰπεν Ἐγώ εἰμι Ἰησοῦς, δν σὺ διώκεις σκληρόν σοι πρὸς κέντρα λακτίζειν. Θρέμαν τε καὶ θαμβῶν εἶπε Κύριε, τί με θέλεις ποιῆσαι; Καὶ ὁ Κύριος πρὸς αὐτόν· Ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν. Ὡι δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐννεοὶ, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες. Ἡγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς ἀνεφυγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

10^ο Ήν δέ τις μαθητὴς ἐν Δαμασκῷ, ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὄράματι Ἀνανία. Ο δὲ εἶπεν Ἰδοὺ ἐγώ, Κύριε. 11^ο Ο δὲ Κύριος πρὸς αὐτόν Ἀναστὰς πορεύθητι ἐπὶ τὴν φύμην τὴν καλουμένην Εὐθέειαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἴδού γὰρ προσεύχεται, 12^ο καὶ εἶδεν ἐν ὄράματι ἄνδρα, ὀνόματι Ἀνανίαν, εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. 13^ο Απεκρίθη δὲ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, δσα κακὰ ἐποίησε τοῖς ἀγίοις σου ἐν Ἱερου-

σαλήμ. 14 Καὶ ὡδε ἔχει ἔξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἔστιν οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων νίῶν τε Ἰσραὴλ. 16 Εγὼ γὰρ ὑποδείξω αὐτῷ δόσα δεῖ αὐτὸν ὑπὲρ τοῦ ὄνόματός μου παθεῖν. 17 Απῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε Σαοὺλ ἀδελφὲ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὁφθείς σοι ἐν τῇ ὁδῷ ἦ ἥρχου, ὅπως ἀναβλέψῃς καὶ πλησθῆς Πνεύματος ἀγίου. 18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὁφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα καὶ ἀναστὰς ἐβαπτίσθη. 19 Καὶ λαβὼν τροφὴν ἐνίσχυσεν.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. 20 Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυξε τὸν Ἰησοῦν, ὅτι οὗτός ἔστιν ὁ υἱὸς τοῦ Θεοῦ. 21 Εξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ οὗτός ἔστιν ὁ πορθήσας ἐν Ἱερουσαλήμ τοὺς ἐπικαλουμένους τὸ ὄνομα τούτο, καὶ ὡδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγγῃ ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον

ένεδυναμοῦτο καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων δτι οὗτός ἐστιν ὁ Χριστός.

23^ςΩς δὲ ἐπληροῦντο ἡμέραι ἵκαναν, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτὸν 24έγνωσθη δὲ τῷ Σαύλῳ ἡ ἐπιβούλη αὐτῶν παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι. 25Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι. 26Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπειράτο κολλᾶσθαι τοὺς μαθηταῖς καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες δτι ἐστὶ μαθητής. 27Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιάσατο ἐν τῷ ὄνδρα τοῦ Ἰησοῦ. 28Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρήσιαζόμενος ἐν τῷ ὄνδρα τοῦ Κυρίου Ἰησοῦ. 29Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἐλληνιστάς οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἔξαπέστειλαν αὐτὸν εἰς Ταρσόν.

31Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς

Ιουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἀγίου Πνεύματος ἐπληθύνοντο.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἀγίους τοὺς κατοικοῦντας Λύδδαν. 33 Εὑρε δὲ ἐκεῖ ἄνθρωπόν τινα, Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, δις ἦν παραλελυμένος. 34 Καὶ εὗπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἵταν σε Ἰησοῦν ὁ Χριστός ἀνάστηθι, καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. 35 Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον. 36 Εν Ἰόππῃ δέ τις ἦν μαθήτρια, ὀνόματι Ταβιθά, ἡ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν, ὃν ἐποίει. 37 Εγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώφῳ. 38 Εγγὺς δὲ οὖσης Λύδδης τῇ Ἰόππῃ, οἱ μαθῆται ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκυῆσαι διελθεῖν ἔως αὐτῶν. 39 Αναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· διν παραγενόμενον ἀνήγαγον εἰς τὸ

ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἴμάτια, δσα ἐπολει μετ' αὐτῶν οὐσα ἡ Δορκάς. ⁴⁰Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα, προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε· Ταβιθὰ, ἀνάστηθι. Ἡ δὲ ἡνοιξε τοὺς ὄφθαλμοὺς αὐτῆς, καὶ ἴδουσα τὸν Πέτρον ἀνεκάθισε. ⁴¹Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἄγιους καὶ τὰς χῆρας παρέστησεν αὐτὴν ζῶσαν. ⁴²Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον. ⁴³Ἐγένετο δὲ ἡμέρας ἵκανας μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

CHAP. X. ¹ἌΝΗΡ δέ τις ἦν Καισαρεῖα, ὀνόματι Κορινήλιος, ἐκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, ²εὐσεβῆς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός. ³Εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὡραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορινήλιε. ⁴Ο δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε· Τί ἔστι, Κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι

σου ἀνέβησαν εἰς μυημόσυνον ἐνώπιον τοῦ Θεοῦ. ⁵Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι Σίμωνα, δις ἐπικαλεῖται Πέτρος. ⁶οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, φ ἐστιν οἰκία παρὰ θάλασσαν. οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. ΤΩς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, ⁸καὶ ἔξηγησάμενος αὐτοῖς ἀπαντά, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. ⁹Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὧραν ἑκτηνὸς. ¹⁰Ἐγένετο δὲ πρόσπεινος καὶ ἤθελε γεύσασθαι παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσε ἐπ' αὐτὸν ἕκστασις, ¹¹καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγυμένον καὶ καταβαῖνον σκεῦός τι, ὡς ὁθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον καὶ καθιέμενον ἐπὶ τῆς γῆς. ¹²Ἐν φύπηρχε πάντα τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἔρπετα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ¹³Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε. ¹⁴Ο δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· διτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἡ ἀκάθαρτον. ¹⁵Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἄ· ὁ Θεὸς

ἐκαθάρισε, συ μὴ κοίνου. 18 Τούντο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. 17 Ως δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τὸ ἀν δὲ εἶη τὸ ὄραμα, δὲ εἶδε, καὶ ἵδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορινθίου, διερωτήσακτες τὴν οἰκίαν Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα. 18 καὶ φωνήσαντες ἐπινθάνοντο εἰς Σίμωνον ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὄράματος, εἶπεν αὐτῷ τὸ Πνεῦμα· Ἰδοὺ, ἄνδρες τρεῖς· ζητοῦσί σε 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος· διώτι ἐγὼ ἀπέσταλκα αὐτούς. 21 Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· Ἰδοὺ, ἐγώ εἰμι, θν ζητεῖτε τίς ἡ αἰτία, δι' ἣν πάρεστε; 22 Οἱ δὲ εἶπον Κορινθίους ἐκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ δλοιν τοῦ ἔθνους τῶν Ιουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἀγίου μεταπέμψασθαι σε εἰς τὴν οἰκον αὐτοῦ καὶ ἀκοῦσαι ρήματα παρὰ σοῦ. 23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ. 24 Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. Ὁ δὲ Κορινθίος ἦν προσδοκῶν

αὐτοὺς συγκαλεσάμενος τοὺς συγγρενεῖς αὐτοῦ
καὶ τοὺς ἀναγκαίους φίλους. ²⁵Ως δὲ ἐγένετο
εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ
Κορινήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνη-
τσεν. ²⁶Ο δὲ Πέτρος αὐτὸν ἤγειρε λέγων
·Ανάστηθι· καὶ γὰρ αὐτὸς ἄνθρωπός εἴμι. ²⁷Καὶ
συνομιλῶν αὐτῷ εἰσῆλθε καὶ εύρισκει συν-
εληλυθότας πολλούς. ²⁸Ἐφη τε πρὸς αὐτούς·
·Τμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀδρὶ
·Ιουδαίῳ κολλᾶσθαι ἡ προσέρχεσθαι ἀλλο-
φύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν
ἡ ἀκάθαρτον λέγειν ἄνθρωπον. ²⁹Διὸ καὶ
ἀναντιρρήτως ἥλθον μεταπεμφθεῖς. Πυνθ-
άνομας οὖν, τίνι λόγῳ μετεπέμψασθέ με;
³⁰Καὶ ὁ Κορινήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας
μέχρι ταύτης τῆς ὥρας ἡμηνινηστεύων καὶ
τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ
μου· καὶ ἴδον, ἀντὶρ ἐστη ἐνώπιόν μου ἐν
ἐσθῆτι λαμπρᾷ, ³¹καὶ φησί· Κορινήλιε, εἰσ-
ηκούσθη σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι
σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ.
³²Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι
Σίμωνα, δις ἐπικαλεῖται Πέτρος οὗτος ἔν-
ίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ
θάλασσαν· δις παραγενόμενος λαλήσει σοι.
³³Ἐξαντῆς οὖν ἐπεμψα πρύς σε σύ τε καλῶς

ἐποίησας παραγενόμενος. Νῦν οὖν πάντες
 ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι
 πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.
 34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ'
 ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι
 προσωπολήπτης ὁ Θεός· 35 ἀλλ' ἐν παντὶ
 ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος
 δικαιοσύνην, δεκτὸς αὐτῷ ἔστι. 36 Τὸν λόγον,
 δν ἀπέστειλε τοῖς νιοῖς Ἰσραὴλ, εὐαγγελιζό-
 μενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἔστι
 πάντων Κύριος· 37 ἡμεῖς οἴδατε τὸ γενόμενον
 ρῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ
 τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν
 Ἰωάννης· 38 Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ ὡς
 ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἀγίῳ καὶ
 δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἴώμενος
 πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ
 διαβόλου, ὅτι ὁ Θεὸς ἡνὶ μετ' αὐτοῦ· 39 καὶ
 ἡμεῖς μάρτυρες πάντων, ὃν ἐποίησεν ἐν τε τῇ
 χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· δν
 ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. 40 Τοῦτον ὁ
 Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν
 ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ
 μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ
 Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συν-
 επίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ

νεκρῶν. ⁴²Καὶ παρῆγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὥρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. ⁴³Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν ἄφεσιν ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

⁴⁴Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ρήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἄγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ, δοσοὶ συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἀγίου Πνεύματος ἐκκέχυται ~~ιε~~ ἡκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος. ⁴⁷Μήτι τὸ ὄντωρ κωλῦσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἄγιον ἔλαβον, καθὼς καὶ ἡμεῖς; ⁴⁸προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

CHAP. XI. ¹ΗΚΟΤΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. ²Καὶ δτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,

44 THE ACTS OF THE APOSTLES.

3λέγοντες· "Οτι πρὸς ἄνδρας ἀκροβυστίαν
δχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.
4Ἀρξάμενος δὲ ὁ Πέτρος ἔξετίθετο αὐτοῖς
καθεξῆς, λέγων· 5Ἐγὼ ἡμῖν ἐν πόλει Ἰόππῃ
προσευχόμενος καὶ εἰδον ἐν ἐκστάσει ὅραμα,
καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην
τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ,
καὶ ἡλθεν ἄχρις ἐμοῦ· 6εἰς θν ἀτενίσας
κατενθουν καὶ εἰδον τὰ τετράποδα τῆς γῆς,
καὶ τὰ θηρία, καὶ τὰ ἔρπετα, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ. 7Ηκουσα δὲ φωνῆς λεγούσης
μοι· Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε.
8Εἶπον δέ· Μηδαμῶς, Κύριε· ὅτι κοινὸν ἡ
ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα
σου. 9Ἀπεκρίθη δέ· μοι φωνὴ ἐκ δευτέρου ἐκ
τοῦ οὐρανοῦ· 10Α ὁ Θεὸς ἐκαθάρισε, σὺ μὴ
κοίνου. 11Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ
τάλιν ἀνεσπάσθη ἄπαντα εἰς τὸν οὐρανόν.
12Καὶ ἴδον, ἔξαυτῆς τρεῖς ἄνδρες ἐπέστησαν
ἐπὶ τὴν οἰκίαν ἐν ἡ ἡμῖν, ἀπεσταλμένοι ἀπὸ
Καισαρείας πρὸς με. 13Ἐπειδέ μοι τὸ
Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον·
ἡλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοὶ οὗτοι,
καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.
14Ἀπίργγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον
ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ·

Απόστειλον εἰς Ἰόππην, καὶ μετάπεμψας Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ¹⁴δις λαλήσει δῆματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἰκός σου. ¹⁵Ἐν δὲ τῷ ἄρξασθαι με λαλεῖν ἐπέπεσε τὸ Πνεῦμα τὸ ἄγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶Ἐμιήσθην δὲ τοῦ δῆματος Κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὑδατί, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἀγίῳ. ¹⁷Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμὲν πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τις ἡμην δινατὸς κωλύσαται τὸν Θεόν; ¹⁸Ακούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ἀραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ἡσήν.

¹⁹Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινικῆς καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις. ²⁰Ησαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες, ἐλθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. ²¹Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. ²²Ηκούσθη δὲ

ὁ λόγος εἰς τὰ ὡτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ²³ὅς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ· ²⁴ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἀγίου καὶ πίστεως. Καὶ προσετέθη δχλος ἵκανὸς τῷ Κυρίῳ. ²⁵Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητήσαι Σαῦλον καὶ εὑρὼν αὐτὸν ἦγαγεν αὐτὸν εἰς Ἀντιόχειαν. ²⁶Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν δλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι δχλον ἵκανὸν, χρηματίσαι τε πρώτουν ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

²⁷Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ²⁸Αναστὰς δὲ εἰς ἐξ αὐτῶν, ὀνόματι Ἀγαβος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου. ²⁹Τῶν δὲ μαθητῶν καθὼς ηύπορεῦτό τις, ὤρισαν ἔκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. ³⁰Ο καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

CHAP. XII. ¹ΚΑΤ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινας τῶν ἀπὸ τῆς ἐκκλησίας. ²Ανεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. ³Καὶ ἴδων ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἷσαν δὲ ἡμέραι τῶν ἀξύμων ⁴θν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ⁵Ο μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. ⁶Οτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἀλύσει δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. ⁷Καὶ ἴδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν, λέγων Ἐνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. ⁸Εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλια σου. Ἐποίησε δὲ οὕτω. Καὶ λέγεις αὐτῷ· Περιβαλοῦ τὸ ἴμάτιόν σου, καὶ ἀκολούθει μοι. ⁹Καὶ ἐξελθὼν ἡκολούθει αὐτῷ,

καὶ οὐκ ἦδε ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου ἐδόκει δὲ δραμα βλέπειν. 10 Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἥλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἥνοιχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον δύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12 Συνιδὼν τε ἥλθεν ἐπὶ τὴν φίλιαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὖν ἡσαν ἴκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. 13 Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακούσται, ὀνόματι Ῥόδη· 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἥνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπίγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. 15 Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνη· Ἡ δὲ διῆσχυρίζετο αὕτως ἔχειν. Οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἐστιν. 16 Οἱ δὲ Πέτρος ἐπέμενε κρούσων ἀνοίξαντες δὲ εἶδον αὐτὸν καὶ ἐξέστησαν. 17 Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγήσατο αὐτοῖς πῶς ὁ Κύριος

αὐτὸν ἔξιργαγεν ἐκ τῆς φυλακῆς. . . Εἶπε δέ· 'Απαγγειλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἔξελθὼν ἐπορεύθη εἰς ἔτερον τόπον. ¹⁸Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλόγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. ¹⁹Ηρώδης δὲ, ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν. ²⁰Ην δὲ θυμομαχῶν Τυρίους καὶ Σιδωνίοις ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἥτουντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. ²¹Τακτῆ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάρμενος ἐσθῆτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημητριγόρει πρὸς αὐτούς. ²²Ο δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. ²³Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθρώπῳ οὐκ ἔδωκε δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἔξεψυξεν.

²⁴Ο δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο. ²⁵Βάρναβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Τερουσαλήμ πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

ΣΗΑΡ. ΧΙΠ. ΓΗΣΑΝ δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφήταις καὶ διδάσκαλοι, δ, τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λουκίος ὁ Κυρηναῖος; Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. ²Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἄγιον Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, δ προσκέκλημα αὐτούς. ³Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. ⁴Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἀγίου κατῆλθον εἰς τὴν Σελευκείαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον. ⁵Καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ⁶Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου εὑρούν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ὃ δνομα Βαριησοῦς, ἦδε ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεξήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ⁸Ανθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὗτω γὰρ μεθερμηνεύεται τὸ δνομα αὐτοῦ) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ

τῆς πίστεως. ὩΣαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ὥγιου καὶ ἀτενίσας εἰς αὐτὸν ¹⁰εἶπεν· Ὡ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, νιὲ διαβόλου, ἔχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ¹¹Καὶ νῦν ἴδού, χεὶρ Κυρίου ἐπὶ σέ καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον, ἄχρις καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἔζήτει χειραγωγούς. ¹²Τότε ἴδων ὁ ἀνθύπατος τὸ γεγονὸς ἐπίστευσεν ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

¹³Αναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον ἥλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. ¹⁵Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες· Ἐνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε. ¹⁶Αναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν· Ἐνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν,

ἀκούσατε. 17 Ο Θεὸς τοῦ λαοῦ τούτον ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αὐγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 18 Καὶ ὡς τεσσαρακονταετῆ χρόνου ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· 19 καὶ καθελὼν ἔθνη ἐπτὰ ἐν γῇ Χαναὰν κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. 20 Καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα ἔδωκε κριτὰς ἔως Σαμουὴλ τοῦ προφήτου. 21 Κάκειθεν ἡτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαράκοντα. 22 Καὶ μεταστήσας αὐτὸν ἦγετεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα, φῶς καὶ εἰπεὶ μαρτυρήσας· Εὐροκ Δαβὶδ, τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, δις ποιήσει πάντα τὰ θελήματά μου. 23 Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. 25 Ως δὲ ἐπλήρουν ὁ Ἰωάννης τὸν δρόμον, ἐλεγεν· Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἄγων ἀλλ', ἴδού, ἔρχεται μετ' ἐμὲ, οὐδὲν οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. 26 Ανδρες ἀδελφοί, γίνε

γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενος τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. ²⁷Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλήμ καὶ οἱ ἀρχοντες αὐτῶν τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. ²⁸Καὶ μηδεμίαν αἰτίαν θανάτου εύροντες γῆτήσαντο Πιλάτου ἀναιρεθῆναι αὐτόν. ²⁹Ως δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰Ο δὲ Θεὸς ἥγειρεν αὐτὸν ἐκ νεκρῶν. ³¹Ος ὁφθῇ ἐπὶ ἡμέρας πλείους τοῖς συναναβâσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³²Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, δτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν ἀναστήσας Ἰησοῦν. ³³ώς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται· Τίος μου εἰ σὺ, ἐγὼ σήμερον γεγένητκά σε. ³⁴Οτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν· "Οτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά. ³⁵Διὸ καὶ ἐν ἐτέρῳ λέγει· Οὐ δώσεις τὸν ὅσιόν σου ἴδεν διαφθοράν. ³⁶Δαβὶδ μὲν γὰρ, ἴδιᾳ γενεὰ

ὑπηρέτησας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν ³⁷θν δὲ ὁ Θεὸς ἥγειρεν, οὐκ εἶδε διαφθοράν. ³⁸Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἀφεσις ἀμαρτιῶν καταγγέλλεται: ³⁹καὶ ἀπὸ πάντων, ὧν οὐκ ἡδυνήθητε ἐν τῷ οὐρανῷ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. ⁴⁰Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις: ⁴¹Ίδετε οἱ καταφρονηταὶ, καὶ θαυμάσατε, καὶ ἀφανίσθητε ὅτι ἔργον ἐγὼ ἐργάζομαι. ἐν ταῖς ἡμέραις ὑμῶν—ἔργον, φῶ οὐ μὴ πιστεύσῃτε, ἐάν τις ἐκδιηγήται ὑμῖν.

⁴²Ἐξίοντων δὲ αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ δόγματα ταῦτα. ⁴³Λιθείσης δὲ τῆς συναγωγῆς, ἡκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παυλῷ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς ἐπειθούν αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. ⁴⁴Τῷ δὲ ἐρχομένῳ σαββατῷ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ⁴⁵Ίδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὅχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασ-

φημοῦντες. ⁴⁶Παρρήσιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Τμῆν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰώνιου ζωῆς, ἵδον, στρεφόμεθα εἰς τὰ ἔθιτα. ⁴⁷Οὕτω γάρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἔθνων τοῦ εἶναι σε εἰς σωτηρίαν ἔως ἐσχάτου τῆς γῆς. ⁴⁸Ακούοντα δὲ τὰ ἔθιτη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου καὶ ἐπίστευσαν, ὅσοι ἡσαν τεταγμένοι εἰς ζωὴν αἰώνιον. ⁴⁹Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' δλης τῆς χώρας. ⁵⁰Οἱ δὲ Ἰουδαῖοι παρατρυναν τὰς σεβομένας γυναικας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. ⁵¹Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἥλθον εἰς Ἰκόνιον. ⁵²Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἀγίου.

CHAPTER XIV. ¹ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸν εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως, ὡστε πιστεῦσαι Ἰουδαίων τε καὶ Ἐλλήνων πολὺ πλῆθος. ²Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπ-

ήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἔθνῶν κατὰ τῶν ἀδελφῶν. ³ Ικανὸν μὲν οὖν χρόνου διέτριψαν παρρήσιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ Εσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἡσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. ⁵ Ως δὲ ἐγένετο ὄρμὴ τῶν ἔθνῶν τε· καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαν καὶ λιθοβολῆσαν αὐτοὺς, ⁶ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον ⁷ κάκει ἡσαν εὐαγγελιζόμενοι.

⁸ Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, διὰ οὐδέποτε περιεπεπατήκει. ⁹ Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος διὰ ἀτενίσας αὐτῷ, καὶ ἴδων ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹⁰ εἶπε μεγάλῃ τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὁρθός. Καὶ ἤλατο καὶ περιεπάτει. ¹¹ Οἱ δὲ ὅχλοι, ἴδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹² Εκάλουν τε τὸν μὲν Βαρνάβαν Δίᾳ· τὸν δὲ Παῦλον Ἐρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἥγονος τοῦ λόγου. ¹³ Οἱ δὲ ἱερεὺς τοῦ

Διὸς, τοῦ δυτος πρὸ τῆς πόλεως, τάύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὅχλοις ἥθελε θύειν. ¹⁴ Ακούσαντες δὲ οἱ ἀπόστολοι, Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἴμάτια αὐτῶν ἔξεπήδησαν εἰς τὸν ὅχλον, κράζοντες ¹⁵ καὶ λέγοντες· Ἀνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὅμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, δις ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. ¹⁶ Δις ἐν ταῖς παρφχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν ¹⁷ καὶ τοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. ¹⁸ Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὅχλους τοῦ μὴ θύειν αὐτοῖς. ¹⁹ Επῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὅχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τέθνάνας. ²⁰ Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν.

Καὶ τῇ ἐπαύριον ἔξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. ²¹ Εὐαγγελισάμενοί τε τὴν πόλιν

ἐκείνην καὶ μαθητεύσαντες ἵκανον διπέστρεψαν εἰς τὴν Λύστραν, καὶ Ἰκόνιον, καὶ Ἀντιόχειαν, ²² ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²³ Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ’ ἐκκλησίαν, προσευξάμενοι μετὰ ηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ, εἰς δὲ πεπιστεύκεισαν. ²⁴ Καὶ διελθόντες τὴν Πισιδίαν ἡλθον εἰς Παμφυλίαν. ²⁵ Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν. ²⁶ Κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἤσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον, δὲ ἐπλήρωσαν. ²⁷ Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ’ αὐτῶν, καὶ ὅτι ἡνοιξε τοῖς ἔθνεσι θύραν πίστεως. ²⁸ Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

CHAPTER. XV. ¹ ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς· "Οτι· ἔαν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. ² Γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαργάβαν, καὶ τινας ἄλλους ἐξ

αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου.
 3 Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἔθνων καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.
 4 Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε δοῦλοι οἱ Θεὸς ἐποίησε μετ' αὐτῶν. 5 Εξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες "Οτι δεῖ περιτέμνειν αὐτὸὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἵδειν περὶ τοῦ λόγου τούτου. 7 Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτε ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. 8 Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἄγιον, καθὼς καὶ ἡμῖν· 9 καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. 10 Νῦν οὖν τί πειρύζετε

τὸν Θεὸν ἐπιθεῖναι ξυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, διν οὔτε οἱ πατέρες ήμῶν οὔτε ἡμεῖς ἴσχύσαμεν βαστάσαι; 11' Άλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' διν τρόπου κάκεῖνοι. 12' Εσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἥκουν Βαρνάβα καὶ Παύλου ἐξηγουμένων δοσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

13' Μετὰ δὲ τὸ συγῆσαι αὐτοὺς ἀπεκρίθη Ιάκωβος, λέγων Ἀνδρες ἀδελφοί, ἀκούσατέ μου. 14' Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἔθνων λαὸν ἐπὶ τῷ ὄνόματι αὐτοῦ 15' καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται. 16' Μετὰ ταῦτα ἀναστρέψας καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν. 17' ὅπως διν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ ποιῶν ταῦτα πάντα. 18' Γνωστὰ ἀπ' αἰώνος ἔστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. 19' Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνων ἐπιστρέφουσιν ἐπὶ τὸν Θεόν. 20' Άλλὰ ἐπιστεῖλαι αὐτοὺς τοῦ ὑπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων

καὶ τῆς πορνέλας καὶ τοῦ πνικτοῦ. καὶ τοῦ αἴματος. ²¹Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

22Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παῦλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, ²³γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. ²⁴Ἐπειδὴ ἡκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἵς οὐ διεστειλάμεθα ²⁵ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παῦλῳ, ²⁶ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ²⁷Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας

τὰ αὐτά. ²⁸ Ἐδοξέ γάρ τῷ ἄγιῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων. ²⁹ ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὐ πράξετε. Ἐρρώσθε.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες ἡλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. ³¹ Αναγνόντες δὲ ἔχαρησαν ἐπὶ τῇ παρακλήσει. ³² Ιούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται δύτες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν. ³³ Ποιήσαντες δὲ χρόνου ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστειλαντας αὐτούς. ³⁴ Εδοξέ δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. ³⁵ Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ Κυρίου.

³⁶ Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. ³⁷ Βαρνάβας δὲ ἐβούλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. ³⁸ Παῦλος δὲ ἡξίου τὸν ἀποστάντα

ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα
αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον.
39 Ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισ-
θῆναι αὐτοὺς ἀπ' ἀλλήλων· τόν τε Βαρνάβαν
παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
Κύπρον.

40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἔξῆλθε
παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν
ἀδελφῶν. 41 Διήρχετο δὲ τὴν Συρίαν καὶ
Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

ΟΝΑΡ. XVI. 1 ΚΑΤΗΝΤΗΣΕ οὐ εἰς
Δέρβην καὶ Λύστραν· καὶ ἵδον, μαθητής τις ἦν
ἐκεῖ, ὀνόματι Τιμόθεος, νιὸς γυναικὸς Ἰουδαίας
πιστῆς πατρὸς δὲ Ἐλληνος· 2 δος ἐμαρτυρεῖτο
ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.
3 Τοῦτον ἡθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν
καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους
τοὺς δυτας ἐν τοῖς τόποις ἐκείνοις ἥδεισαν
γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἐλλην
νπῆρχεν. 4 Ως δὲ διεπορεύοντο τὰς πόλεις,
παρεδίδοντ αὐτοῖς φυλάσσειν τὰ δόγματα τὰ
κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν
πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ. 5 Αἱ μὲν
οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ
ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν. 6 Δι-
ελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν

χώραν, κωλυθέντες ὑπὸ τοῦ ἀγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀστῇ, ἐλθόντες κατὰ τὴν Μυσταὶ ἐπείραξον εἰς τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα. 8Παρελθόντες δὲ τὴν Μυσταὶ κατέβησαν εἰς Τρωάδα. 9Καὶ ὅραμα διὰ τῆς νυκτὸς ὥφθη τῷ Παύλῳ ἀνήρ τις ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων Διαβάς εἰς Μακεδονίαν βοηθησον ἡμῖν. 10Ως δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν συμβιβάζοντες ὅτι προσκέληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθας αὐτούς.

11Αναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν 12ἐκεῖθέν τε εἰς Φιλίππους, ἦτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνίᾳ ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς. 13Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν, οὐ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. 14Καὶ τις γυνὴ, ὀνόματε Λυδία, πορφυρόπωλις πόλεως Θιατείρων, σεβομένη τὸν Θεόν, ἤκουεν ἡς ὁ Κύριος διήρνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ

Παῦλον. ¹⁵Ως δὲ ἐβαπτίσθη καὶ ὁ οἰκος
αὐτῆς, παρεκάλεσε λέγοντα· Εἰ κεκρίκατέ με
πιστὴν τῷ Κυρίῳ εἰναί, εἰσελθόντες εἰς τὸν
οἰκόν μου μείνατε. Καὶ παρεβιάσατο ἡμᾶς.
16' Εγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν
παδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος
ἀπαντῆσαι ἡμῶν, ἦτις ἐργασίαν πολλὴν
παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη.
17 Αὐτῇ κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν
ἔκραξε λέγοντα· Οὗτοι οἱ ἄνθρωποι δοῦλοι
τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες κατ-
αγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 Τοῦτο δὲ
ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ
Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἰπε·
Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ
Χριστοῦ ἔξελθεν ἀπ' αὐτῆς. Καὶ ἔξῆλθεν
αὐτῇ τῇ ὥρᾳ. 19 Ιδόντες δὲ οἱ κύριοι αὐτῆς
ὅτι ἔξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν,
ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν
εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας.
20 Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς
εἰπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν
ἡμῶν τὴν πόλιν Ἰουδαίοις ὑπάρχοντες· 21 καὶ
καταγγέλλουσιν ἔθη, ἂν οὐκ ἔξεστιν ἡμῖν
παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὐσι.
22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ

στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἴμάτια ἐκέλευον ῥαβδίζειν. 23 Πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγειλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. 24 Ὡς, παραγγελλαν τοιαύτην εἰληφὼς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. 25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὅμνουν τὸν Θεόν ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. 26 Ἀφινω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου ἀνεῳχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. 27 Εξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἴδων ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἔαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. 28 Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων· Μηδὲν πράξης σεαυτῷ κακόν· ἀπαντες γάρ ἐσμεν ἐνθάδε. 29 Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ. 30 Καὶ προσαγαγὼν αὐτοὺς ἔξω ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; 31 Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἰκός σου. 32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου

καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. ³³Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουστεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα. ³⁴Αναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν καὶ ἤγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ. ³⁵Ημέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· Ἐπόλυσον τοὺς ἀνθρώπους ἐκείνους. ³⁶Απήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυυθῆτε νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. ³⁷Ο δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ήμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ήμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ήμᾶς ἐξαγαγέτωσαν. ³⁸Ανήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ρήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες δὲ τοις Ῥωμαῖοις εἰσι. ³⁹Καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως. ⁴⁰Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ ἴδοντες τοὺς ἀδελφοὺς παρεκάλεσαν αὐτοὺς καὶ ἐξῆλθον.

CHAP. XVII. ¹ΔΙΟΔΕΤΣΑΝΤΕΣ δὲ τὴν
 Αμφίπολιν καὶ Ἀπολλωνίαν ἦλθον εἰς
 Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν
 Ἰουδαίων. ²Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ
 εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία
 διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ³διαινούγων
 καὶ παρατιθέμενος δτι τὸν Χριστὸν ἔδει
 παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτε
 οὗτος ἐστιν ὁ Χριστὸς Ἰησοῦς, δν ἐγὼ
 καταγγέλλω ὑμῖν. ⁴Καὶ τινες ἐξ αὐτῶν
 ἐπεισθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ
 καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων
 πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ
 ὀλίγας. ⁵Ζηλώσαντες δὲ οἱ ἀπειθοῦντες
 Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων
 τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες
 ἐθορύβουν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ
 Ἰάσονος ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.
⁶Μὴ εὑρόντες δὲ αὐτοὺς ἔσυρον τὸν Ἰάσονα
 καὶ τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας,
 βοῶντες ⁷Οτι οἱ τὴν οἰκουμένην ἀναστατ-
 ὡσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν ⁷θυς
 ὑποδέδεκται Ἰάσων καὶ οὗτοι πάντες ἀπέναντι
 τῶν δογμάτων Καισαρος πράττουσι, βασιλέα
 λέγοντες ἔτερον εἶναι, Ἰησοῦν. ⁸Ἐτάραξαν
 δὲ τὸν δχλον καὶ τοὺς πολιτάρχας ἀκούοντας

ταῦτα. ⁹Καὶ λαβόντες τὸ ἵκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

¹⁰Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἔξεπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήσαν. ¹¹Οὐτοὶ δὲ ἡσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. ¹²Πολλοὶ μὲν οὖν ἔξ αὐτῶν ἐπίστευσαν καὶ τῶν Ἐλληνῶν γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ¹³Ως δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι δτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἥλθον κάκει σαλεύοντες τοὺς ὅχλους. ¹⁴Εὐθέως δὲ τότε τὸν Παῦλον ἔξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν ὑπέμενον δὲ ὅ, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ¹⁵Οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἔως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἔξήεσαν.

¹⁶Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρῳξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν.

17 Διελέγετο μὲν οὖν ἐν τῇ συναγκωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τεὺς παρατυχάνοντας. 18 Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον· Τί ἀν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ· Ξένων δαιμονιῶν δοκεῖ καταγγελεὺς εἶναι· δτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐτργγελίζετο. 19 Ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἀρείου πάγον ἤγαγον, λέγοντες· Δινάμεθα γνῶναι, τίς ἡ καυτὴ αὐτῇ ἡ ὑπὸ σοῦ λαλουμένη διδαχή; 20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Βούλόμεθα οὖν γνῶναι, τί ἀν θέλοι ταῦτα εἶναι. 21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἔτερον εὐκαίρουν, ἡ λέγειν τι καὶ ἀκούειν καινότερον. 22 Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη· Ἀνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. 23 Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὑρον καὶ βωμὸν, ἐν ᾧ ἐπεγέγραπτο· Ἀγιώστῳ Θεῷ. Ὁν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. 24 Ο Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις

ναοῖς κατοικεῖ, ²⁵οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσδεόμενος τινὸς, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. ²⁶Ἐποίησέ τε ἐξ ἑνὸς αἷματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὥρισας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ²⁷ζητεῖν τὸν Θεὸν, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εῦροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ²⁸Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι. Τοῦ γὰρ καὶ γένος ἐσμέν. ²⁹Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ ὀφείλομεν νομίζειν χρυσῷ ή ἀργύρῳ ή λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. ³⁰Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν ³¹διότι ἔστησεν ἡμέραν, ἐν ᾧ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ, φῷ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. ³²Ακούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἔχλεύαζον· οἱ δὲ εἶπον· 'Ακουσόμεθά σου πάλιν περὶ τούτου. ³³Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. ³⁴Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν

οῖς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ, ὀνόματι Δάμαρις, καὶ ἔτεροι σὺν αὐτοῖς.

CHAP. XVIII. ¹ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον. ²Καὶ εὐρών τινα Ἰουδαῖον, ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ρώμης, προσῆλθεν αὐτοῖς ³καὶ διὰ τὸ ὅμετεχνον εἶναι ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἡσαν γὰρ σκηνοποιοὶ τὴν τέχνην. ⁴Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον ἐπειθέ τε Ἰουδαίους καὶ Ἐλληνας. ⁵Ως δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ, τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ⁶Αντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἴμάτια εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγώ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. ⁷Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεὸν, οὐ ή οἰκία ἦν συνομορούσα τῇ συναγωγῇ. ⁸Κρισπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν

δλω τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. ⁹Ἐπειδὴ δὲ ὁ Κύριος διέσπασε τὸν ὄραματος ἐν συκτὶ τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς· ¹⁰διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαί σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. ¹¹Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἑξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. ¹²Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὅμοιοι μαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, ¹³λέγοντες· "Οτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. ¹⁴Μέλλοντος δὲ τοῦ Παύλου ἀνούγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τε ἡ ῥαδιούργημα πουηρὸν, ὡς Ἰουδαῖοι, κατὰ λόγον ἀν ἡνεσχόμην ὑμῶν· ¹⁵εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὅψεσθε αὐτοῖς κριτὴς γάρ ἐγώ τούτων οὐ βούλομαι εἶναι. ¹⁶Καὶ ἀπῆλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷Ἐπιλαβόμενοι δὲ πάντες οἱ Ἑλληνες Σωσθένην τὸν ἀρχισυναγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν. ¹⁸Ο δὲ Παῦλος ἔτι προσμείνας ἡμέρας

ικανὸς, τοῦ ἀδελφοῦ ἀποταξάμενος, ἔξεπλει
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρισκίλλα καὶ
Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς
εἶχε γάρ εὐχήν. ¹⁹Κατήντησε δὲ εἰς Ἐφεσον
κάκείνους κατέλιπεν αὐτοῦ αὐτὸς δὲ εἰσελθὼν
εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις.
20 Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνου
μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν, ἀλλ'
ἀπετάξατο αὐτοῖς, εἰπών ²¹Δεῖ με πάντως
τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερο-
σόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ
Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου.
22 Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ
ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς
Ἀντιόχειαν. ²³Καὶ ποιήσας χρόνον τινὰ
ἔξηλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν
χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς
μαθητάς.

²⁴ Ἰουδαῖος δέ τις, Ἀπολλῶς ὀνόματε,
Αλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντη-
ησεν εἰς Ἐφεσον, δινατὸς ὡν ἐν ταῖς γραφαῖς.
25 Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου
καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν
ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος
μόνον τὸ βάπτισμα Ἰωάννου. ²⁶ Οὗτός τε
ῆρξατο παρρήσιάζεσθαι ἐν τῇ συναγωγῇ.

Ακούσαμες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. ²⁷Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· δις παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· ²⁸εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

CHAP. XIX. 1' ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλὰ εἶναι ἐν Καρίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον. Καὶ εὐρών τινας μαθητὰς, ²εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἄγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἄλλ' οὐδὲ, εἰ Πνεῦμα ἄγιον ἐστιν, ἡκούσαμεν. ³Εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. ⁴Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι τοῦτ' ἔστιν, εἰς τὸν Χριστὸν Ἰησοῦν. ⁵Ακούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ δινομα τοῦ Κυρίου Ἰησοῦ· ⁶καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἄγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ

προεφήτευον. Τόσαν δὲ οἱ πάντες ἄνδρες ὥσει δεκαδύο.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. 9 Ως δέ τινες ἐσκληρύνοντο καὶ ἡπείθουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. 10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὡστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλληνας. 11 Δινάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου· 12 ὡστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὄνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ δυνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, δν ὁ Παῦλος κηρύσσει. 14 Ήσαν δέ τινες νιὸι Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτὰ οἱ τοῦτο ποιοῦντες. 15 Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε·

Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίστα-
μαι ὑμεῖς δὲ τίνες ἔστε; ¹⁶Καὶ ἐφαλλόμενος
ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν φῷ ἦν τὸ πνεῦμα τὸ
πονηρὸν, καὶ κατακυριεύσας αὐτῶν ἵσχυσε
κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισ-
μένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷Τοῦτο
δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ
“Ελλησί τοῖς κατοικοῦσι τὴν Ἐφεσον” καὶ
ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ
ἐμεγαλύνετο τὸ δυνατό τοῦ Κυρίου Ἰησοῦ.
¹⁸Πολλοί τε τῶν πεπιστευκότων ἤρχοντο
ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς
πράξεις αὐτῶν. ¹⁹Ικανοὶ δὲ τῶν τὰ περίεργα
πραξάντων συνενέγκαντες τὰς βίβλους
κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν
τὰς τιμὰς αὐτῶν, καὶ εὑρον ἀργυρίου μυριάδας
πέντε. ²⁰Οὕτω κατὰ κράτος ὁ λόγος τοῦ
Κυρίου ηὔξανε καὶ ἵσχυεν.

²¹Ως δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος
ἐν τῷ Πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ
Ἀχαίαν, πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπών
ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην
ἰδεῖν. ²²Αποστεῖλας δὲ εἰς τὴν Μακεδονίαν
δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.
²³Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος

οὐκ δλύγος περὶ τῆς ὁδοῦ. ²⁴Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. ²⁵Οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν· "Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἔστι· ²⁶καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἵκανὸν δχλον, λέγων· "Οτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. ²⁷Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρέσθαι τὴν μεγαλειότητα αὐτῆς, ἣν δλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. ²⁸Ακούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον, λέγοντες· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ²⁹Καὶ ἐπλήσθη ἡ πόλις δλη συγκύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάιον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. ³⁰Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί. ³¹Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν δύντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἔαυτὸν εἰς τὸ θέατρον.

32^ο Άλλοι μὲν οὖν ἄλλο τι ἔκραζον ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ἥδεισαν τίνος ἔνεκεν συνεληλύθεισαν. 33^ο Εκ δὲ τοῦ ὅχλου προεβίβασαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἥθελεν ἀπολογεῖσθαι τῷ δῆμῳ. 34^ο Επιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 35^ο Καταστείλας δὲ ὁ γραμματεὺς τὸν ὅχλον φησίν· Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρου οὐσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦ; 36^ο Αναντιρρήτων οὖν ὅντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράττειν. 37^ο ἤγγαγετε γὰρ τοὺς ἄνδρας τούτους οὗτε ἱεροσύλους οὗτε βλασφημοῦντας τὴν θεὸν ὑμῶν. 38^ο Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγου ἔχουσιν, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσιν ἐγκαλείτωσαν ἀλλήλοις. 39^ο Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40^ο Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αὐτίου ὑπάρχοντος, περὶ οὐ δυνησόμεθα ἀποδοῦναι λόγου τῆς

συστροφῆς ταύτης. Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

CHAP. XX. ¹ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. ²Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. ³Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. ⁴Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σάπατρος Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. ⁵Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. ⁶Ημεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν Ἀζύμων ἀπὸ Φιλίππων καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὐ διετρίψαμεν ἡμέρας ἐπτά. ⁷Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγγένειων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλων ἐξιέναι τῇ ἐπαύριον παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. ⁸Ησαν δὲ λαμπάδες ἰκαναὶ ἐν τῷ ὑπερώφῳ, οὐ ἡμεν συνηγγένειοι. ⁹Καθήμενος δέ τις νεανίας,

δύδματι Εὔτυχος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὑπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἥρθη νεκρός. ¹⁰Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπειλαβὼν εἶπε· Μὴ θορυβεῖσθε ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. ¹¹Αναβὰς δὲ, καὶ κλάσας ἄρτου καὶ γευσάμενος, ἐφ' ἵκανον τε ὁμιλήσας ἔχρις αὐγῆς, οὕτως ἔξῆλθεν. ¹²Ηγαγον δὲ τὸν παῖδα ζῶντα καὶ παρεκλήθησαν οὐ μετρίως. ¹³Ημεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον οὕτω γὰρ ἦν διατεταγμένος μέλλων αὐτὸς πεζεύειν. ¹⁴Ως δὲ συνέβαλεν ἡμῶν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἥλθομεν εἰς Μιτυλήνην. ¹⁵κάκεῖθεν ἀπὸπλεύσαντες τῇ ἐπιούσῃ κατηγτήσαμεν ἀντικρὺ Χίον τῇ δὲ ἔτερᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ τῇ ἔχομένη ἥλθομεν εἰς Μίλητον. ¹⁶Εκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, δπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἰεροσόλυμα.

¹⁷Απὸ δὲ τῆς Μίλητου πέμψας εἰς Ἐφεσον

μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸Ως δὲ παρεγένοντο πρὸς αὐτὸν, εἴπεν αὐτοῖς· ὜μενις ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἣς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ¹⁹δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων ²⁰ώς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, ²¹διαμαρτυρόμενος Ἰουδαίους τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. ²²Καὶ νῦν, ἵδον, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς. ²³πλὴν ὅτι τὸ Πνεῦμα τὸ ἄγιον κατὰ πόλιν διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν. ²⁴Αλλ' οὐδενὸς λόγου ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειώσαι τὸν δρόμον μου μετὰ χαρᾶς καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦν, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. ²⁵Καὶ νῦν, ἵδον, ἐγὼ οἶδα ὅτι οὐκέτι ὅψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. ²⁶Διὸ

μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων ²⁷οὐ γάρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. ²⁸Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν φῷ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποήσατο διὰ τοῦ αἵματος τοῦ ἴδιου. ²⁹Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσέλευσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. ³⁰Καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες δι-εστραμμένα τοῦ ἀποσπάν τοὺς μαθητὰς ὅπισθαι αὐτῶν. ³¹Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπανσάμην μετὰ δακρύων νουθετῶν ἔνα ἔκαστον. ³²Καὶ τανῦν παρατίθεμαι ὑμᾶς, αδελφοὶ, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν. ³³Αργυρίου ἡ χρυσίου ἡ ἴματισμοῦ οὐδενὸς ἐπεθύμησα. ³⁴αὐτοὶ γινώσκετε ὅτι ταῦς χρείαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν οἱ χεῖρες αὐταί. ³⁵Πάντα ὑπέδειξα ὑμῖν, ὅτι οὗτοι κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων μνημονεύειν τε τῶν λόγων τοῦ Κυρίου

Ίησοῦ, ὅτι αὐτὸς εἶπε^ε Μάκαριόν ἐστι μᾶλλον διδόναι, ή λαμβάνειν. ³⁶Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷Ικανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν. ³⁸Ὀδυσσώμενοι μάλιστα ἐπὶ τῷ λόγῳ, ὡς εἰρήκει, ὅτι οὐκέτε μέλλοντι τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προ- ἐπειμπον δὲ αὐτὸν εἰς τὸ πλοῖον. ^ε

CHAP. XXI. ¹ΩΣ δὲ ἐγένετο ἀναχθῆναι τὴν ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἥλθομεν εἰς τὴν Κῷ, τῇ δὲ ἔξῆς εἰς τὴν Ρύδον, κάκεῖθεν εἰς Πάταρα. ²Καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ³Αναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμοι, ἐπλέομεν εἰς Συρίαν καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. ⁴Καὶ ἀνευρόντες τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἐπτά· οἵτινες τῷ Παῦλῳ ἔλεγον διὰ τοῦ Πνεύματος μὴ ἀναβαίνειν εἰς Ἱερουσαλήμ. ⁵Οτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορειόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αὐγαλὸν προσηύξαμεθα.

6 Καὶ ἀσπασάμενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. 7 Ήμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηνήσαμεν εἰς Πτολεμαΐδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 Τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἰκον Φιλίππου τοῦ εὐαγγελιστοῦ, διτος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. 9 Γούτῳ δὲ ἡσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαί. 10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἀγαθος· 11 καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἤρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἄγιον Τὸν ἄνδρα, οὐ ἔστιν ἡ ζώνη αὕτη, οὗτος δῆσουσιν ἐν Ἱερουσαλήμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12 Ως δὲ ἡκούσαμεν ταῦτα, παρεκαλούμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ. 13 Ἀπ-εκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ, ἔτοιμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦν. 14 Μὴ πειθομένου δὲ

αύτοῦ, ἡσυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω. ¹⁵Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ. ¹⁶Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρῷ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

¹⁷Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. ¹⁸Τῇ δὲ ἐπιούσῃ εἰσήγει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. ¹⁹Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἓν ἔκαστον, ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ²⁰Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον εἰπόν τε αὐτῷ· Θεωρεῖς, ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. ²¹Κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσι περιπατεῖν. ²²Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³Τοῦτο οὖν ποίησον, ὁ σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. ²⁴Τούτους παραλαβὼν

ἀγνισθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γυνῶσι πάντες ὅτι ὡν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. ²⁵Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. ²⁶Τότε ὁ Παῦλος, παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆρε εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἑκάστου αὐτῶν ἡ προσφορά.

²⁷Ως δὲ ἔμελλον αἱ ἐπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν δχλον καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, ²⁸κράζοντες "Ἄνδρες Ἰσραηλῖται, βοηθεῖτε οὐτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων" ἔτι τε καὶ "Ἐλληνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκε τὸν ἄγιον τόπον τοῦτον. ²⁹Ησαν γάρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, διν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.

30 Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 συνδρομὴ τοῦ λαοῦ καὶ ἐπιλαβόμενοι τοῦ
 Παύλου εἰλκου αὐτὸν ἔξω τοῦ ἱεροῦ καὶ εὐθέως
 ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων δὲ αὐτὸν
 ἀποκτεῖναι, ὑνέβη φάσις τῷ χιλιάρχῳ τῆς
 σπειρῆς, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ·
 32 διὸ ἔξαυτῆς παραλαβὼν στρατιώτας καὶ
 ἐκαποντάρχους κατέδραμεν ἐπ' αὐτούς. Οἱ
 δὲ, ἴδοντες τὸν χιλιάρχον καὶ τὸν στρατιώτας,
 ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 Τότε
 ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ
 ἐκέλευσε δεθῆναι ἀλύσεσι δυστὸν καὶ ἐπυνθ-
 ανετο τίς ἀν εἴη, καὶ τί ἐστι πεποιηκώς.
 34 Άλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ δχλῳ. Μὴ
 δυνάμενος δὲ γυῶναι τὸ ἀσφαλὲς διὰ τὸν
 θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
 παρεμβολήν. 35 Ὄτε δὲ ἐγένετο ἐπὶ τοὺς
 ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ^{τῶν}
 στρατιωτῶν διὰ τὴν βίαν τοῦ δχλου.
 36 Ἡκολούθει γάρ τὸ πλήθος τοῦ λαοῦ κράζον
 Αἴρε αὐτόν. 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν
 παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ·
 Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; Οὐδὲ ἔφη·
 Ἐλληνιστὶ γινώσκεις; 38 Οὐκ ἄρα σὺ εἰ ὁ
 Αἴγυπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀνα-
 στατώσας καὶ ἔξαγαγὼν εἰς τὴν ἔρημον τοὺς

τετρακισχιλίους ἄνδρας τῶν σικαρίων;
 39 Εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἀνθρωπος μέν εἰμι
 Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου
 πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
 λαλῆσαι πρὸς τὸν λπόν. 40 Επιτρέψαντος δὲ
 αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν
 κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ συγῆς
 γενομένης, προσεφώνησε τῇ Ἐβραΐδι διαλέκτῳ,
 λέγων·

CHAP. XXII. 1 ἌΝΔΡΕΣ ἀδελφοὶ καὶ
 πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
 ἀπολογίας: 2 Ἀκούσαντες δὲ ὅτι τῇ Ἐβραΐδι
 διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον
 ἡσυχίαν. Καὶ φησιν 3 Ἐγὼ μέν εἰμι ἀνὴρ
 Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας,
 ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ
 τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ
 ἀκρίβειαν τοῦ πατρόφου νόμου, ζηλωτὴς ὑπ-
 ἀρχῶν τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἔστε
 σήμερον· 4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
 θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς
 ἄνδρας τε καὶ γυναῖκας, 5 ὡς καὶ ὁ ἀρχιερεὺς
 μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον παρ'
 ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς
 εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς
 ἐκεῖσε δυτας δεδεμένους εἰς Ἱερουσαλήμ, ἵνα

τιμωρηθῶσιν. 6 Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἔξαιφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἵκανὸν περὶ ἐμέ· 7 ἐπεσόν τε εἰς τὸ ἔδαφος, καὶ ἥκουσα φωνῆς λεγούσης μοι Σαοὺλ, Σαοὺλ, τί με διώκεις; 8 Ἐγὼ δὲ ἀπεκρίθην· Τίς εἰ, Κύριε; Εἰπέ τε πρός με· Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, διν σὺ διώκεις. 9 Οἱ δὲ σὺν ἐμοὶ ὅντες τὸ μὲν φῶς ἐθεάσαντο καὶ ἔμφοβοι ἐγένοντο, τὴν δὲ φωνὴν οὐκ ἥκουσαν τοῦ λαλοῦντός μοι. 10 Εἰπον δέ· Τί ποιήσω, Κύριε; 11 Ο δὲ Κύριος εἰπε πρός με· Ἀναστὰς πορεύου εἰς Δαμασκὸν, κἀκεῖ σοι λαληθήσεται περὶ πάντων, ὃν τέτακται σοι ποιῆσαι. 12 Ως δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δοξῆς τοῦ φωτὸς ἐκεινου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἡλθον εἰς Δαμασκόν. 13 Ανανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, 14 ἐλθὼν πρός με καὶ ἐπιστὰς εἰπέ μοι Σαοὺλ ἀδελφὲ, ἀνάβλεψον. Κάγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 15 Ο δὲ εἰπεν· Ο Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἵδεν τὸν Δίκαιον, καὶ ἀκούσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· 16 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὃν

έώρακας καὶ ἥκουσας. ¹⁶Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἀμαρτίας σου, ἐπικαλεσάμενος τὸ δνομα αὐτοῦ. ¹⁷Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἵερῳ, γενέσθαι με ἐν ἐκστάσει, ¹⁸καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. ¹⁹Κάγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἡμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ. ²⁰καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἴμάτια τῶν ἀναιρούντων αὐτόν. ²¹Καὶ εἶπε πρός με· Πορεύον· ὅτι ἐγω εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

²²Ηκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες· Αἴρε ἀπὸ τῆς γῆς τὸν τοιοῦτον οὐ γὰρ καθῆκεν αὐτὸν ζῆν. ²³Κραυγαζόντων δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἴμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, ²⁴ἐκέλευσεν αὐτὸν ὁ χιλίαρχος εἰσάγεσθαι εἰς τὴν παρεμβολὴν, εἰπὼν μάστιξ ἀνετάξεσθαι αὐτόν· ἵνα ἐπιγυψῷ δι’ ἣν αἰτίαν οὗτος ἐπεφώνουν αὐτῷ. ²⁵Ως δὲ

προέτειναν αὐτὸν τοὺς ἴμᾶσιν, εἶπε πρὸς τὸν ἔστωτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; ²⁶ Ακούσας δὲ ὁ ἑκατόνταρχος προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖος ἐστι. ²⁷ Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος εἶ; Ο δὲ ἔφη· Να. ²⁸ Απεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγένηται. ²⁹ Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖος ἐστι καὶ ὅτι ἦν αὐτὸν δεδεκώς.

³⁰ Τῇ δὲ ἐπαύριον, βουλομένος γυνῶναι τὸ ἀσφαλὲς, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλιστεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

CHAP. XXIII. ¹ ΑΤΕΝΙΣΑΣ δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· Ἀνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμα τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. ² Ο δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ

τὸ στόμα. ³Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴Οἱ δὲ παρεστῶτες εἶπον Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ⁵Ἐφη τε ὁ Παῦλος· Οὐκ ἡδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ· Ἀρχοντα τοῦ λαοῦ σου οὐκ ἔρεις κακῶς. ⁶Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἔτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἀνδρες ἀδελφοί, ἐγὼ Φαρισαῖος εἰμι, υἱὸς Φαρισαίου περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαν. ⁷Τούτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλήθος. ⁸Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀναστασιν μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. ⁹Ἐγγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάντες οἱ Γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχουντο, λέγοντες· Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἦ· ἄγγελος, μὴ θεομάχῶμεν. ¹⁰Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσε τὸ στράτευμα.

καταβάν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν παρεμβολὴν.

11 Τῇ δὲ ἐπιούσῃ συκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε Θάρσει· ώς γάρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. 12 Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτὸν, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἔως οὐ ἀποκτείνωσι τὸν Παῦλον. 13 Ἡσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· 14 οἵτινες, προσελθόντες τοὺς ἀρχιερεῦσι καὶ τοὺς πρεσβυτέροις, εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτὸν μηδενὸς γεύσασθαι ἔως οὐ ἀποκτείνωμεν τὸν Παῦλον. 15 Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ δπως αὔριον αὐτὸν καταγάγη πρὸς ὑμᾶς, ώς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν, ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ ὁ νιὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπίγγειλε τῷ Παύλῳ. 17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἔνα τῶν ἐκατοντάρχων ἔφη· Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. 18 Ο μὲν οὖν

παραλαβὼν αὐτὸν ἡγαγε πρὸς τὸν χιλίαρχον καὶ φησιν· Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἡρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι. ¹⁹Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ' ἵδιαν, ἐπυνθάνετο Τί ἔστιν, δ ἔχεις ἀπαγγεῖλαι μοι; ²⁰Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. ²¹Σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἔως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἔτοιμοι εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ²²Ο μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγεῖλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρός με. ²³Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἔως Καισαρείας, καὶ ἵππεῖς ἐβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· ²⁴κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα· ²⁵γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον

τοῦτον. ²⁶Κλαύδιος Λυσίας τῷ κρατίστῳ
 ἡγεμόνι Φήλικι χαιρεῖν. ²⁷Τὸν ἄνδρα τοῦτον
 συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα
 ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ
 στρατεύματι ἔξειλόμην αὐτὸν, μαθὼν ὅτι
 Ῥωμαῖος ἐστι. ²⁸Βουλόμενος δὲ γνῶναι τὴν
 αἰτίαν δι' οὗ ἐνεκάλουν αὐτῷ κατήγαγον αὐτὸν
 εἰς τὸ συνέδριον αὐτῶν ²⁹θν εὑρον ἐγκαλ-
 ούμενον περὶ ζητήματων τοῦ νόμου αὐτῶν,
 μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα
 ἔχοντα. ³⁰Μητιθείσης δέ μοι ἐπιβουλῆς εἰς
 τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων,
 ἔξαυτῆς ἐπεμψα πρὸς σε, παραγγείλας καὶ
 τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
 "Ἐρρώσο. ³¹Οἱ μὲν οὖν στρατιώται κατὰ τὸ
 διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον,
 ἥγαγον διὰ τῆς συκτὸς εἰς τὴν Ἀντιπατρίδα.
³²Τῇ δὲ ἐπαύριον, ἔάσαντες τοὺς ἵππους
 πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν
 παρεμβολήν. ³³Οἴτινες εἰσελθόντες εἰς τὴν
 Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ
 ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
³⁴Αναγνοὺς δὲ, καὶ ἐπερωτήσας ἐκ πολας
 ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικ-
 ίας. ³⁵Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ
 κατήγοροί σου παραγένωνται. Ἐκέλευσέ τε

αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

CHAP. XXIV. ¹ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ἥγιτος Τερτυλλού τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ²Κληθέντος δὲ αὐτοῦ, ἥρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων ³Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντη τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ⁴Ινα δὲ μὴ ἐπὶ πλεῦνόν σε ἐγκόπτω, πάρακαλῶ ἀκοῦσαι σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁵Εὑρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἵρεσεως ⁶δις καὶ τὸ ἱερὸν ἐπείρασε βεβηλώσαις διν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἡθελήσαμεν κρίνειν. ⁷Παρελθὼν δὲ ⁸Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, ⁹κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ παρ' οὐ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὃν ἡμεῖς κατηγοροῦμεν αὐτοῦ. ¹⁰Συνεπέθευτο δὲ καὶ οἱ Ἰουδαῖοι,

φάσκοντες ταῦτα οὕτως ἔχειν. ¹⁰ Απεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν Ἐκ πολλῶν ἐτῶν δυτα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι, ¹¹ δυναμένου σου γνῶναι δτι οὐ πλείους εἰσί μοι ἡμέραι δεκαδύο, ἀφ' ἣς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ. ¹² Καὶ οὕτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τια διαλεγόμενον, ἡ ἐπισύστασιν παιοῦντα δχλου, οὕτε ἐν ταῖς συναγωγαῖς οὕτε κατὰ τὴν πόλιν. ¹³ Οὕτε παραστῆσαι δύνανται, περὶ ὧν μὲν κατηγοροῦσί μου. ¹⁴ Ομολογῶ δὲ τοῦτό σοι, δτι κατὰ τὴν ὁδὸν ἦν λέγοντοι αἵρεσιν, οὕτω λατρεύω τῷ πατρῷ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις. ¹⁵ ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι οεκρῶν δικαίων τε καὶ ἀδίκων. ¹⁶ Εν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνειδῆσιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. ¹⁷ Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου, καὶ προσφοράς. ¹⁸ Εν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ δχλου οὔδε μετὰ θορύβου, τιὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖον. ¹⁹ οῆς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ

τι ἔχοιεν πρός με. ²⁰ Η αὐτοὶ οὗτοι εἰπ-
άτωσαν, τί εὑρον ἐν ἐμοὶ ἀδίκημα, στάντος μου
ἐπὶ τοῦ συνεδρίου, ²¹ ἢ περὶ μιᾶς ταύτης φωνῆς,
ἥς ἔκραξα ἐστὼς ἐν αὐτοῖς· δτὶ περὶ ἀναστά-
σεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.
22 Αινεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον
εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών "Οταν Λυσίας ὁ
χιλιαρχὸς καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς·
23 διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι
αὐτὸν, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν
ἴδιων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ
Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ, οὗσῃ
Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον καὶ
ῆκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.
25 Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ
ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος,
ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν
ἔχον πορεύοντας καιρὸν δὲ μεταλαβὼν μετακαλ-
έσομαι σε. ²⁶ Αμα καὶ ἐλπίζων δτὶ χρήματα
δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, δπως λύση
αὐτόν· διὸ καὶ πικνύότερον αὐτὸν μεταπεμπ-
όμενος ώμίλει αὐτῷ. ²⁷ Διετίας δὲ πληρωθείσης
ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ
Φῆλιξ κατέλυπε τὸν Παῦλον δεδεμένον.

CHAP. XXV. **1**ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ
 ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱερο-
 σόλυμα ἀπὸ Καισαρείας. **2**Ἐνεφάνισαν δὲ αὐτῷ
 ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ
 τοῦ Παύλου καὶ παρεκάλουν αὐτὸν, **3**αἵτούμενοι
 χάριν κατ’ αὐτοῦ, ἵππως μεταπέμψηται αὐτὸν
 εἰς Ἱερουσαλήμ· ἐνέδραν ποιοῦντες ἀνελεῖν
 αὐτὸν κατὰ τὴν ὁδόν. **4**Ο μὲν οὖν Φῆστος
 ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ,
 ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.
5Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες,
 εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορείτωσαν
 αὐτοῦ. **6**Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ
 πλείους ὀκτὼ ἡ δέκα, καταβὰς εἰς Καισάρειαν,
 τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε
 τὸν Παῦλον ἀχθῆναι. **7**Παραγενομένου δὲ
 αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων
 καταβεβηκότες Ἰουδαιοί πολλὰ καὶ βαρέα
 αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἢ οὐκ
 ἰσχυον ἀποδεῖξαι; **8**ἀπολογουμένου αὐτοῦ· "Οτι
 οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ
 ἱερὸν, οὔτε εἰς Καίσαρά τι ἤμαρτον. **9**Ο
 Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν κατα-
 θέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις
 εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων
 κρίνεσθαι ἐπ’ ἐμοῦ; **10**Εἶπε δὲ ὁ Παῦλος· Ἐπεὶ

τοῦ βήματος Καίσαρος ἔστως εἴμι, οὐ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν ἡδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις. ¹¹Εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἔστιν, ὡς οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. ¹²Τότε ὁ Φῆστος, συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκριθῇ Καίσαρα ἐπικέκλησαι· ἐπὶ Καίσαρα πορεύσῃ.

¹³Ημερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασόμενοι τὸν Φῆστον. ¹⁴Ως δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἀνήρ τις ἔστι καταλειπμένος ὑπὸ Φήλικος δέσμιος· ¹⁵περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην. ¹⁶Πρὸς οὓς ἀπεκριθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἡ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἔξῆς καθίσας ἐπὶ

τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.
 18 Περὶ οὐ σταθέντες οἱ κατήγοροι σύδεμίαν
 αἰτίαν ἐπέφερον, ὃν ὑπενόουν ἐγώ· 19 ζητή-
 μιτα δέ τινα περὶ τῆς ἴδιας δεισιδαιμονίας
 είχον πρὸς αὐτὸν, καὶ περὶ τινος Ἰησοῦ
 τεθνηκότος, δὲν ἔφασκεν ὁ Παῦλος ζῆν.
 20 Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου
 ζήτησιν ἔλεγον Εἰ βούλοιτο πορεύεσθαι εἰς
 Ἱερουσαλήμ, κάκει κρίνεσθαι περὶ τούτων;
 21 Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι
 αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διαγνωσιν,
 ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὐ πέμψω
 αὐτὸν πρὸς Καίσαρα. 22 Αγρίππας δὲ πρὸς
 τὸν Φῆστον ἔφη Ἐβουλόμην καὶ αὐτὸς τοῦ
 ἀνθρώπου ἀκούσαι. Ο δὲ, Αὔριον, φησὶν,
 ἀκούση αὐτοῦ.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Αγρίππα
 καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ
 εἰσελθόντων εἰς τὸ ἀκροατήριον, σύν τε τοῖς
 χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἔξοχὴν οὖσι
 τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου,
 ἥχθη ὁ Παῦλος. 24 Καὶ φησιν ὁ Φῆστος·
 Αγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες
 ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὐ πᾶν τὸ
 πλήθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε
 Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν

ξῆν αὐτὸν μηκέτι. ²⁵Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. ²⁶Περὶ οὐ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, δπως, τῆς ἀνακρίσεως γενόμενης, σχῶ τι γράψαι. ²⁷Ἀλογον γάρ μοι δοκεῖ πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

CHAPTER XXVI. ¹ΑΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα. ²Περὶ πάντων, δν ἐγκαλοῦματι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον. ³Μάλιστα γνώστην ὅντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων διὸ δέομαι σου, μακροθύμως ἀκοῦσαι μου. ⁴Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεοτητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἰεροσολύμοις, ἵσασι πάντες οἱ Ἰουδαῖοι, ⁵προγινώσκοντες με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, δτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. ⁶Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας

ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος· ⁷εἰς δὲν τὸ δωδεκάφυλον ἡμῶν, ἐν ἐκτενειᾳ νύκτα καὶ ἡμέραν λατρεῦον, ἐλπίζει καταντῆσαι περὶ ἣς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. ⁸Τί ἄπιστον κρίνεται παρ’ ὑμῖν εἰς ὁ Θεὸς νεκροὺς ἐγείρει; ⁹Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ δονομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. ¹⁰Ο καὶ ἐποιησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἀγίων ἐγὼ φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἔξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν, κατήνεγκα ψῆφον. ¹¹Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἡμάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἔως καὶ εἰς τὰς ἔξω πόλεις. ¹²Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ’ ἔξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, ¹³ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἰδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. ¹⁴Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν τῇ Ἐβραΐδι διαλέκτῳ· Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρού σοι πρὸς κέντρα λακτίζειν. ¹⁵Ἐγὼ

δὲ εἰπον· Τίς εἰ, Κύριε; 'Ο δὲ εἶπεν· Ἐγώ εἰμι Ἰησοῦς, δν σὺ διώκεις. ¹⁶Αλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὥφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὃν τε εἶδες ὃν τε ὀφθήσομαι σοι, ¹⁷έξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἔθνων, εἰς οὓς νῦν σε ἀποστέλλω, ¹⁸ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἔξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἀφεσιν ἀμαρτιῶν καὶ κλήρουν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. ¹⁹Οθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανῷ ὀπτασίᾳ· ²⁰ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτου καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. ²¹Ενεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. ²²Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων, ὃν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωῦσῆς· ²³εὶ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. ²⁴Ταῦτα δὲ

αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη φωνῇ
ἔφη· Μαίνη, Παῦλε τὰ πολλά σε γράμματα
εἰς μανίαν περιτρέπει. ²⁵Ο δὲ, Οὐ μαίνομαι,
φησὶ, κράτιστε Φῆστε, ἀλλ’ ἀληθείας καὶ
σωφροσύνης ρήματα ἀποφθέγγομαι. ²⁶Ἐπί-
σταται γάρ περὶ τούτων ὁ βασιλεὺς, πρὸς δυν
καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γάρ
αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ
ἐστιν ἐν γωνίᾳ πεπραγμένου τοῦτο. ²⁷Πιστ-
εύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα
δτι πιστεύεις. ²⁸Ο δὲ Ἀγρίππας πρὸς τὸν
Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν
γενέσθαι. ²⁹Ο δὲ Παῦλος εἶπεν· Εὐξαίμην
δν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ
μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου
σήμερον γενέσθαι τοιούτους, ὅποιος κάγω είμι,
παρεκτὸς τῶν δεσμῶν τούτων. ³⁰Καὶ ταῦτα
εἶπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ
ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ συγκαθήμενοι
αὐτοῖς· ³¹καὶ ἀναχωρήσαντες ἐλάλουν πρὸς
ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἄξιον
ἥ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.
32' Αγρίππας δὲ τῷ Φῆστῷ ἔφη· Ἀπολελύσθαι
ἔδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπέκεκλητο
Καίσαρα.

CHAP. XXVII. 1' ΩΣ δὲ ἐκρίθη τοῦ ἀπο-

πλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινας ἑτέρους δεσμώτας ἐκατοντάρχη, ὃνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. ²Ἐπιβάντες δὲ πλοίῳ Ἀδραμυτηρῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, δύτος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. ³Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελεῖας τυχεῖν. ⁴Κάκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. ⁵Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας. ⁶Κάκει εύρων ὁ ἐκατόνταρχος πλοίον Ἀλεξανδρῶν, πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷Ἐν ἰκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κυίδον, μὴ προσέωντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην. ⁸μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, φέργυς ἦν πόλις Λασαλα. ⁹Ικανοῦ δὲ χρόνου διαγενομένου, καὶ δύτος ἥδη ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν υηστείαν ἥδη παρεληλυθέναι, παρήνει ὁ Παῦλος, ¹⁰λέγων

αὐτοῖς· Ἀνδρες, θεωρῶ ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν. 11 Ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον, ἡ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12 Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κάκειθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίθα καὶ κατὰ Χῶρον. 13 Τποπινεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἀσσον παρελέγοντο τὴν Κρήτην. 14 Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἀνεμος τυφωνικὸς, ὁ καλούμενος Εὔροκλύδων. 15 Συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀγέμῳ, ἐπιδόντες ἐφερόμεθα. 16 Νησίον δέ τι ὑποδραμόντες, καλούμενον Κλαύδην, μόλις ἴσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· 17 ἦν ἄραντες, βοηθείαις ἐχρώντο, ὑποζωνύντες τὸ πλοῖον φοβούμενοί τε, μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἔξῆς ἐκβολὴν ἐποιοῦντο. 19 Καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.

20 Μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων
 ἐπὶ πλείουνας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου
 ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπὶς
 τοῦ σώζεσθαι ἡμᾶς. 21 Πολλῆς δὲ ἀστιάς
 ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ
 αὐτῶν, εἶπεν· Ἐδει μὲν, ὡς ἄνδρες, πειθαρχ-
 ἡσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης,
 κερδῆσται τε τὴν ὑθριν ταύτην καὶ τὴν ζημίαν.
 22 Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ
 γὰρ ψυχῆς οὐδεμίᾳ ἔσται ἐξ ὑμῶν, πλὴν τοῦ
 πλοίουν. 23 Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ
 ἄγγελος τοῦ Θεοῦ, οὐν εἴμι, φέ καὶ λατρεύω,
 24 λέγων· Μὴ φοβοῦν, Παῦλε· Καίσαρί σε δεῖ
 παραστῆναι· καὶ ἴδού, κεχάρισταί σοι ὁ Θεὸς
 πάντας τοὺς πλέοντας μετὰ σοῦ. 25 Διὸ
 εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι
 οὗτως ἔσται, καθ' ὃν τρόπον λελάληται μοι.
 26 Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. 27 Ως
 δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερ-
 ομένων ἡμῶν ἐν τῷ Ἀδριά, κατὰ μέσον τῆς
 νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ
 αὐτοῖς χώραν. 28 Καὶ βολίσαντες εὑρούν ὁρ-
 γιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες καὶ
 πάλιν βολίσαντες εὑρούν ὁργιὰς δεκαπέντε.
 29 Φοβούμενοί τε μήπως εἰς τραχεῖς τόπους
 ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας

τέσσαρας, ηύχοντο ήμέραν γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, 31 εἰπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆται οὐ δύνασθε. 32 Τότε οἱ στρατιώται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν. 33 Αχρις δὲ οὐ ἔμελλεν ήμέρα γίνεσθαι, παρέκαλει ὁ Παῦλος ἀπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσκαλδεκάτην σήμερον ήμέραν προσδοκῶντες ἀστοι διατελεῖτε, μηδὲν προσλαβόμενοι. 34 Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς ἀπολεῖται· 35 εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας, ἤρξατο ἐσθίειν. 36 Εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. 37 Ήμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἐβδομήκοντα ἔξ. 38 Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39 Οτε δὲ ήμέρα ἐγένετο, τὴν γῆν οὐκ

ἐπιγίνωσκον· κόλπον δέ τινα κατενόουν,
έχοντα αἰγιαλὸν, εἰς δν ἐβουλεύσαντο, εἰ
δύναιντο, ἔξωσαι τὸ πλοῖον. ⁴⁰Καὶ τὰς
ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν,
ἄμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων·
καὶ ἐπαραντες τὸν ἀρτέμονα τῇ πνεουσῃ
κατέχον εἰς τὸν αἰγιαλόν. ⁴¹Περιπεσόντες
δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν·
καὶ ἡ μὲν πρώτα ἐρείσασα ἔμεινεν ἀσάλευτος,
ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βλαστῶν κυμάτων.
⁴²Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς
δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας
διαφύγῃ. ⁴³Ο δὲ ἑκατόνταρχος, βουλόμενος
διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ
βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους
κολυμβᾶν ἀπορρίψαντας πρώτους ἐπὶ τὴν
γῆν ἔξιέναι⁴⁴καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ⁴⁵
σανίσιων, οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου.
Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν
γῆν.

CHAP. XXVIII. ¹ΚΑΙ διασωθέντες τότε
ἐπέγνωσαν δτι Μελίτη ἡ νῆσος καλεῖται.
²Οι δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν
φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν
προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν
τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος· ³συστρέψ-

αυτος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἔξελθοῦσα καθῆγε τῆς χειρὸς αὐτοῦ. 4· Ως δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, διν, διασωθέντα ἐκ τῆς θαλάσσης, ἡ δίκη ζῆν οὐκ εἴασεν. 5· Ο μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. 6· Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἡ καταπίπτειν ἄφνω νεκρόν. 7· Επὶ πολὺ δὲ αὐτῶν, προσδοκώντων καὶ θεωρούντων μηδὲν ἄποπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. 8· Εν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς οὐρανού, ὀνόματι Ποπλίῳ· δις ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἔξενισεν. 9· Εγένετο δὲ τὸν πατέρα τοῦ Ποπλίου, πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον, κατακείσθαι· πρὸς δὲ ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἤσατο αὐτόν. 10· Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ οὐρανῷ προσήρχοντο καὶ ἐθεραπεύοντο· 10οὶ καὶ πολλαῖς τιμᾶς ἐτίμησαν ἡμᾶς; καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ οἰκίᾳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. 12 Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς. 13 Ὁθεν περιελθούντες κατηντήσαμεν εἰς Ἀργοναύτων καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους. 14 Οὐ εύροντες ἀδελφοὺς παρεκλήθημεν ἐπ’ αὐτοῖς ἐπιμεῖναι ἡμέρας ἐπτά· καὶ οὕτως εἰς τὴν Ρώμην ἤλθομεν. 15 Κάκειθεν οἱ ἀδελφοὶ, ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἴδων ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. 16 Ὁτε δὲ ἤλθομεν εἰς Ρώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ’ ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους. Συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἐνδρες ἀδελφοί, ἐγὼ οὐδὲν ἔναντίου ποιήσας τῷ λαῷ ἡ τοῖς ἔθεσι τοῖς πατρώοις δέσμιος ἐξ Τεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ρωμαίων. 18 Οἶτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν

αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοὶ 19· Αὐτοὶ λεγόντων δὲ τῶν Ἰουδαίων, ἡμαγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι. 20· Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἵδειν καὶ προσλαλῆσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περίκειμα. 21· Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἔδεξάμεθα ἀπὸ τῆς Ἰουδαίας· οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησέ τι περὶ σοῦ ποιηρόν. 22· Αξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι, ἢ φρονεῖς· περὶ μὲν γὰρ τῆς αἵρεσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται. 23· Ταξάμενοι δὲ αὐτῷ ἡμέραν ἡκουοντο πρὸς αὐτὸν εἰς τὴν ξενίαν πλείουνες, οἷς ἔξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν ἀπὸ πρωτὸς ἔως ἐσπέρας. 24· Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἡπιόστουν. 25· Ασύμφωνοι δὲ ὅντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν "Οτι καλῶς τὸ Πνεῦμα τὸ ἄγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, 26 λέγον· Πορεύθητε πρὸς τὸν λαὸν τούτον καὶ εἰπόν· Ἀκοή ἀκούστε,

καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε,
καὶ οὐ μὴ ἴδητε. ²⁷Ἐπαχύνθη γὰρ ἡ καρδία
τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν,
καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε
ἴδωσι τοῖς ὄφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι,
καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ
ἰάσωμαι αὐτούς. ²⁸Γνωστὸν οὖν ἔστω ὑμῖν
ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ
Θεοῦ· αὐτοὶ καὶ ἀκούσονται. ²⁹Καὶ, ταῦτα
αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι πολλὴν
ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

³⁰Ἐμεινε ὁ δὲ διετίαν ὅλην ἐν ἴδιῳ μισθώματι
καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους
πρὸς αὐτὸν, ³¹κηρύσσον τὴν βασιλείαν τοῦ
Θεοῦ καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ
Χριστοῦ μετὰ πάσης παρρήσίας ἀκωλύτως.

ABBREVIATIONS AND SIGNS.

acc.	accusative.	m. or masc.	masculine.
act.	active.	mid.	middle.
adj.	adjective.	n. or neut.	neuter.
adv.	adverb.	neg.	negative.
aor.	aorist.	nom.	nominative.
art.	article.	opp.	opposite or opposed to.
cf.	compare.	opt.	optative.
comp.	comparative.	P. or part.	participle.
conj.	conjunction.	p. or perf.	perfect.
contr.	contracted.	pass.	passive.
dat.	dative.	pluperf.	pluperfect.
dem. or de- monstr.	demonstrative.	plur.	plural.
Eng.	English.	posse.	possessive.
et al.	et aliter.	pres.	present.
etym.	etymology.	prob.	probably.
f. (with subst.) adj. or pron.	feminine.	pron.	pronoun.
f. (with verb) or fut.	future.	prps.	perhaps.
folld.	followed.	q.v.	quod vide.
follg.	following.	rel.	relative.
fr.	from.	S. or Sans.	Sanscrit.
gen.	genitive.	sing.	singular.
gen. omn.	of all genders.	subj.	subjunctive.
Germ.	German.	subst.	substantive.
gov.	governing.	sup.	superlative.
imperat.	imperative.	v. a.	verb active.
imperf. or imp.	imperfect.	v. mid.	verb middle.
inf.	infinitive.	v. n.	verb neuter.
irreg.	irregular.	v. pass.	verb passive.
Lat.	Latin.	voc.	vocative.
		=	equal to.
		LXX	the Septuagint.

N.B.—Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (*) prefixed are the Greek representatives of Hebrew or Chaldee words.

Words with a dagger (†) prefixed are not found in any other part of the Greek Testament than the Acts of the Apostles.

Such *principal tenses* of verbs as are placed within parentheses (), do not occur in the Greek Testament.

VOCABULARY.

N.B.—*Regularly-formed Participles and Tenses of Verbs are not separately given, except for special reasons.*

*Ααρόν, m. indecl. ("Luminous") *Aaron*; the brother of Moses, and ancestor of the priestly family of the Jews.

*Ααραάμ, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

*Αγαβ-ος, ου, m. *Agabus*; a prophet mentioned at xi. 28; xxi. 10. [By some referred to the Hebrew subst. *kâhgâb*, a locust; by others, to the Hebrew verb *ghâgab*, in force of "he loved." It is to be observed that in Hebrew the letters *cheth* (*kh* or *hh*) and *ayin* (*gh* or *g*) are employed as gutturals; and that in forming the Gr. "Αγαβ-ος, the guttural sound is dropped.]

άγαγεν, 2. aor. inf. of άγω. άγαγη, 3. pers. sing. 2. aor. subj. of άγω.

άγαγέν, οῦσα, δν, P. 2. aor. of άγω.

άγαθο-ποιέω -ποιώ, 1. aor. ήγαθοποίησα, v. n. [άγαθ-ος, (uncontr. gen.) άγαθ-ος, "good"; ποιέω, "to do"] *To do good; to confer a favour, benefit, etc.*

ά-γαθ-ος, ή, δν, adj.: 1. *Good*, in the fullest sense of the term.—2. *Excellent, etc.* ~~μετέ~~ (Comp.: *κρείσσων, κρείττων*); Sup.: *κράτιστος* [γαθ, like Germ. "gut," Eng. "good," akin to Sans. part. *kyāt-a*, fr. root *KYĀ*, in original force of "to shine"; & is an inseparable prefix].

άγαλλια - σις, σεως, f. [άγαλλιά-ω, "to rejoice exceedingly"] ("A rejoicing exceedingly"; hence) *Great joy, exultation.*

(άγαλλ-ιάω -ιώ), 1. aor. ήγαλλιασα, v. n. [a late and strengthened form of άγαλλομαι, "to rejoice or exult"] 1. *To rejoice, or exult, exceedingly; to delight greatly.*—2.

Mid. : ἀγαλλ-ίσομαι -τέματι, (f. ἀγαλλίσσομαι), 1. aor. ἀγαλλ-ίσσην, 1. aor. pass. in mid. force, ἀγαλλίσθην and ἀγαλλ-ίσθην, *To delight one's self greatly or exceedingly, to rejoice.*

ἀγάπ-ητός, ητή, ητόν, adj. [ἀγαπ-άω, "to love"] *Loved, beloved*;—at xv. 25 folld. by Gen.

ἄγγελ-ος, οὐ, m. [ἄγγέλ-λω, "to carry a message"] 1. *A messenger, etc.*—2. a. *An angel of God*;—ut vii. 53 ἄγγέλων is the Subjective Gen. —b. *A guardian angel of men*; xii. 15; cf. Matt. xviii. 10; Heb. i. 14.

ἄγι-ᾶξω, 1. aor. ἄγιάσσα, v. a. [ἄγι-ός, "holy"] ("To make ἄγιός"; hence) *To hallow, sanctify, etc.*—Pass. : ἄγι-ᾶσματι, p. ἄγιάσματι, 1. aor. ἄγιάσθην.

ἄγιός, id, ιόν, adj. ("To be adored or worshipped"; hence) 1. Of any Person of the Sacred Trinity: *Holy*.—As Subst.: *ἄγιός, οὐ, m.* With article: *THE holy one*, i. e. Christ; iii. 14.—2. Of angels, persons, or things: *Holy, sanctified, consecrated to God or His service*:—ἄγιός τόπος = the Temple at Jerusalem, vi. 13; xxi. 28.—As Subst. : *ἄγιός, οὐ, m.* *A holy person, a saint* [akin to Sans. root यज्, "to adore, or worship," the deities].

ἄγκ-ῦρα, ὑρα, f. ("The tent, or curved, thing"; hence) *An anchor*.—Ships of a large size usually carried several anchors; cf. xxvii. 29. Hiero, king of Syracuse, is recorded to have had a ship which carried twelve anchors, of which eight were of iron, and four of wood [akin to Sans. root अङ्क, "to bend or curve"; whence *anka*, "a hook"].

ἄγν-ῖσω, (f. ἄγνισω, Attic ἄγνισσα), p. ἄγνισκα, 1. aor. ἄγνισσα, v. a. [ἄγν-ός, "pure"] ("To make ἄγνός; hence) *To purify*.—Pass. : (ἄγν-ῖσματι), p. ἄγνι-σματι, 1. aor. ἄγνισθην.

τάγνισ-μός, μοῦ, m. [for ἄγνιδ-μός; fr. ἄγνισμα: (= ἄγνιδ-σμα), "to purify"] *A purifying; purification.*

ἀγν-έω -ώ, (f. ἀγνοήσω, p. ἀγνόησκα), 1. aor. ἀγνόησσα, v. a. [ἀ, "negative"; γνω (= γνω), a root of γι-γνά-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand.*

ἄγνο-ια (trisyll.), ίας, f. [ἀγνο-έω, "not to know"] ("A not knowing"; hence) *Want, or lack, of knowledge; ignorance.*

τά-γνωστος, γνωστόν, adj. [τά, "negative"; γνωστός, "known"] *Not known, unknown.*

ἀγορ-ά, ἄσ, f. [for ἀγερ-ά;

fr. ἀγέμω, "to collect, assemble," through verbal root ἀγεψ] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market.*

τάγωπα-ῖος (quadrisyll.), ον, adj. [ἀγορά, (uncontr. gen.) ἀγορά-ος, "a market-place"] ("Of, or belonging to, the ἀγορά"; hence) 1. Of persons: *Frequenting the market-place.* —As Subst.: ἀγοραῖοι, ον, m. plur. ("Persons frequenting the market-place"; hence) *Idlers, loungers, low fellows, the common or baser sort of people.* —2. *Pertaining to the courts of law, which were mostly in the ἀγορά.* —As Subst.: ἀγέραος, ον (sc. ἡμέρα), f. *A court-day.* —N.B. In this latter sense the accent is found in the grammarians and at xix. 38 (in most editions of the Gr. Test.) on the antepenultima (propároxýton accent).

τά-γράμματ-ος, ον, adj. [τά, "negative"; (γράμμα, γράμματ-ος, "a letter" of the alphabet; plur.) γράμματ-α, "letters, i. e. learning"] *Unlettered, unlearned; i. e. "devoid of formal Rabbinical training," not "without any education," inasmuch as every Jew was bound to give his sons a certain amount of instruction.*

Ἄγριππας, α, m. *Agrippa;* see Ἡράδης.

ἀγρ-ός, οῦ, m. *A field, esp. of arable land* [akin to Sans. *ajr-a*; cf. Lat. *āger*, *agr-i*; Eng. "acre"].

ἀγ-ε-, f. ἀξω, (p. ἀχω, later ἀγνωχα), 2. aor. ἀγάγον, v. a.: 1. *To bring, lead, convey, etc.* —2. *To lead, or conduct, to or towards a place, etc.* —3. *To bring with one as a companion, etc.*; xxi. 16. —4. *To observe, keep, hold;* xix. 38. —Pass.: ἀγ-ομαι, (p. ἀγμαι), 1. aor. ἀχθην, 1. fut. ἀχθήσομαι [akin to Sans. root *āj*, "to drive"; also, "to go"].

ἀ-δελφ-ή, ἥς, f. ("One of the same womb"; hence) 1. *A sister.* —2. *A kinswoman* [inseparable prefix *ἀ*, akin to Sans. *sa* (in first part of compound words), "same"; *δελφ-ος*, "a womb"; akin to Sans. *garbh-a*].

ἀ-δελφ-ός, οῦ, m. [id.] 1. *A brother.* —2. *A brother in the faith; a Christian brother* [id.].

ἀ-δης, ον, m. (*Hades*, the Greek mythic god of the lower world; hence) *The unseen world, the grave.* —At ii. 27, 31 (where alone it occurs in the Acts) the word occurs in a quotation fr. Ps. xvi. 10, and represents the Hebrew *sheol* (fr. the verb *shāal*, "to be at rest"), "the resting-place" of the dead, "the grave"; —moreover, *eis* ἀδου, in same passage,

is put elliptically for *εἰς δόμον* φάσον.

ἀδίκ-έω -ω, (f. ἀδικήσω, p. ἡδίκητα), 1. aor. ἡδίκησα, v. n. and a. [ἀδίκ-ος, “unjust, doing wrong”] 1. Neut. : a. *To be unjust; to do or be in the wrong.*—b. In pres. with a perf. meaning : *To have done wrong.*—2. Act. : *To be unjust to a person; to hurt, harm, injure, wrong.*—Pass. : ἀδίκ-έομαι -ούμαι, (p. ἡδίκημαι), 1. aor. ἡδίκηθην, (1. fut. δίκηθσομαι).

ἀδίκη-μα, μάτος, n. [for δίκη-μα; fr. ἀδίκε-ω, “to injure”] (“That which injures” another; hence) *An unjust, or criminal, act; a crime.*

ἀδίκ-ία, ἵας, f. [ἀδίκ-ος, “unjust”] (“The quality of the ἀδίκος”; hence) 1. *Injustice, wrong.*—2. *Unrighteousness.*

ἀ-δίκ-ος, ον, adj. [ἀ, “negative”; δίκη, “justice”] (“Not having δίκη”; hence) *Unjust morally; unrighteous.*—As Subst. : ἀδίκοι, ον, m. plur. *Unrighteous persons.*

†Ἀδραμυτ-ηνός, ηνή, ηνόν, adj. [Ἀδράμυς, Ἀδράμυτ-ος, “Adramys”; a brother of Croesus, king of Lydia, and the founder of the city of Adramyteum or Adramittium (now Adramit or Edremit) in Mysia”] (“Of, or belonging to, Adramys”; hence)

Of, or belonging to, Adramytum or Adramyttium.

†Ἀδρίας, ον, m. *Adria, or the Adriatic Sea, separating Italy from Illyricum, Dalmatia and Epirus; and, at its southern extremity, connected with the Ionian Sea.*

ἀ-δύνατος, δύνατον, adj. [ἀ, “negative”; δύνατος, “strong”] (“Not δύνατός”; hence) *Without strength, weak, impotent, powerless;*—at xiv. 8 folld. by Dat.

ἀεί, adv. *Always, continually, ever* [akin to Sans. *āyus*, “life”].

ἄζυμ-α, ον, n. plur. [ἄζυμος, “unleavened”] (“The unleavened things or cakes”; hence) *The feast of unleavened bread.*

*†Ἀζότος, ον, f. (“Stronghold”) *Azōtus* (the Hebrew *Ashdōd*, now the village *Es-did*); an important city of Philistia about thirty miles from the S. frontier of Palestine, and three from the Mediterranean Sea. It was assigned to the tribe of Judah (Josh xv. 47), but was never entirely subdued by the Israelites; see 2 Chron. xxvi. 6; Nehem. xiii. 23.

ἀ-ήρ, ἄρος, m. (“The blowing thing”; hence) *The air* [akin to Sans. root *VA*, “to blow”].

ἀ-θεμιτ-ος, ον, adj. [ἀ,

“negative”; θέμις, θέμιτ-ος, “law”] (“Not having θέμις”; hence) *Unlawful*;—at x. 28 = contrary to the Mosaic Law;—at the above-named place ἀθέμιτον is predicated of the clause κολλᾶσθαι ή προσ-έρχεσθαι ἀλλοφύλῳ.

Ἄθηναι, ἄν, f. plur. *Athens*; the capital of Attica, a country of ancient N. Greece.—Hence, Ἄθην-αῖος, ἄλα, αῖον, adj. *Of*, or *belonging to*, *Athens*; *Athenian*.—As Subst.: Ἄθηναῖοι, ἄν, m. plur. *The people of Athens, the Athenians*.

†Ἀθηναῖος, ἄν; Ἄθηναιος, αν; *see* Ἄθηναι.

ἀλγ-ι-ἄλ-ός, οῦ, m. [ἀλσων, “to rush,” through root ἀλγ; (i) connecting vowel; ἀλ-, ἀλ-ός, “sea”] (“Sea-rushing thing”; i. e. over which the sea rushes; hence) *A beach, sandy-beach, shore*.

Ἀλγύπτιος, a, ον; Ἀλγύπτ-ιος, ον; *see* Ἀλγύπτος.

Ἀλγύπτος, ον, f. *Egypt*; a country of N. Africa, where the Jews were kept in bondage for four hundred and thirty years, vii. 6; cf. Gen. xv. 18; Exod. xii. 40.—Hence, *Algypt-los*, ια, ιον, adj. *Of*, or *belonging to*, *Egypt*; *Egyptian*.

—As Subst.: *Algyptios*, ον, m. *An Egyptian*;—at vii. 28 there is a reference to the circumstance narrated at Exod. ii. 11 *sq.*

†Αἰθ-ι-οψ, οψος, m. [αιθ-ός, “burnt”; (i) connecting vowel; οψ, οψ-ός, “face”] (“One with a (sun-)burnt face”) *An Ethiopian*.

ἀλμα, ἄτος, n.: 1. *Blood*;—at xviii. 6 supply ξύτω. —2. *Blood-shed, murder*.—3. *Guilt, or punishment, of blood-shedding*.—4. *Descent, race, stock, family, etc.*

†Ἀλνέας, ον, m. *Aeneas*; a paralytic of Lydda, healed by St. Peter; ix. 33.

ἀλν-έω -ώ, (f. αλνέων and αλνήσω), v. a. *To praise* [akin to Sans. root VEN or VHN, “to praise”].

ἀλφω, f. ἀλφῶ, p. ἡρκα, 1. aor. ἡρα, v. a.: 1. a. *To raise; to take or lift up*.—b. In figurative force: Of the voice as Object: *To lift up; to raise*.—2. a. *To take away, remove*.—b. *To take away to punishment, etc.*;—ἀλφε ἀντόν, *take him away*, i. e. to punishment; *away with him*, xxi. 36; cf. xxii. 22.—3. Of a ship, etc., as Object, or alone: *To get under weigh*; i. e. *to set sail, set out, etc.*; xxvii. 13.—Pass.: αλφουμα, p. ἡρμαι, 1. aor. ἡρθην, 1. fut. ἀρθήσουμα.

ἀλφ-εστις, ἔσεως, f. [αιφ-έω, “to take”; Mid. “to take to one’s self, to choose”] (“A choosing”; hence, “a thing chosen”; hence, “a philo-

sophic principle or set of principles," as being chosen or adopted by a person; hence)

A sect; i. e. a body of persons adopting some particular form of (religious) opinion or belief;—at v. 17 *ἀρέσις* is in apposition to *οἱ σὺν ἀντῷ*, and by a species of attraction the art. and part. (*ἡ οὐσία*) is in concord with it instead of being in nom. masc. plur. (*οἱ δύτες*) in concord with *οἱ σὺν ἀντῷ*. This construction is akin to that by which *εἰμι*, *γίγνομαι*, *καλέομαι*, etc., agree in number with the predicate instead of the subject.

*ἀτέλε-*ω, f. *ἀτέλησις*, p. *ἀτηκα*,

1. aor. *ἀτησα*, v. a.: 1. Act.: With Acc. of thing: *To ask for*.—2. Mid.: *ἀτέομαι*—*οῦμαι*, f. *ἀτέσθομαι*, 1. aor. *ἀτησάμην*: a. With Acc. of thing: *To ask for something, etc.*, for one's own self, etc.; *to beg for, request*.—b. With Inf.: *To ask, beg, entreat to do, etc.*, as one's own especial act, etc.—e. With Acc. of person and Objective clause: *To ask, beg, entreat a person that something be done, etc.*, for one's self, etc. [akin to Sans. root *YĀCH*, "to ask"].

ἀτίλα, as, f.: 1. *A cause, reason, ground, etc.*—2. *A charge, accusation*.—3. *A fault, crime*.

ταττῆ-μα, μάτος, n. [*αττίδ-*

ουα, "to accuse"] ("An accusing"; hence) *An accusation, charge*.

ἀττλον, ον, n. [neut. of adj. *αττλος*, "causing," used as Subst.] *A cause, reason*.

ταττῶ-μα, μάτος, n. = *αττλαμα*.

αἰών, ὁνος, m.: 1. *Life-time, life*.—2. *An infinite space of time, eternity*:—*διπλούς αἰώνος*, (from eternity, i. e.) *from the beginning, or foundation, of the world* [akin to Sans. *āyus*, "life"].

αἰώνιος, ιον, adj. [*αἰών*, "eternity"; see *αἰών*, no. 2] ("Pertaining to *αἰών*"; hence) *Eternal, everlasting*.

ἀ-καθαρ-τος, τον, adj. [*α*, "negative"; *καθαίρω*, "to cleanse," through verbal root *καθαρ*] ("Not cleansed"; hence) *Morally: Unclean, impure*.

τά-κατάκριτος, κατάκριτον, adj. [*τά*, "negative"; *κατάκριτος*, "condemned"] *Not condemned, uncondemned*.

**Ἀκελδῆμα*, n. *indeed* ("Field of blood") *Akeldama* or *Acelandama*; the field purchased by Judas Iscariot with the thirty pieces of silver which he received from the chief priests as a reward for his betrayal of his Master; i. 18, 19.

ἀκήκοα, perf. ind. of *ἀκούειν* *ἀκο-ή*, ης, f. [*ἀκο-έω*, "to

hear"] 1. The act of *hearing*.—2. Plur. : *The ears*.

ἀκολουθ-έω -ῶ, f. ἀκολούθη-*ς*, p. ἡκολούθη-*κα*, 1. aor. ὑκολούθη-*σα*, v. n. [ἀκόλουθ-*ος*, “following”] (“To be ἀκόλουθ-*ος*”; hence) *To follow*;—mostly with Dat.

ἀκούω, f. ἀκούσω and ἀκού-*σομαι*, p. ἀκήκοα, 1. aor. ἡκου-*σα*, v. a. and n. : 1. Act. : a. With Acc. of thing, or Gen. of person or thing: *To hear*.—b. With Acc. of thing: *To hear of*.—c. With Acc. of thing and Gen. of person: *To hear something from, or of, a person*.—d. With Gen. of person: *To hear or heed; to attend, hearken, or give ear, to one*.—e. With Objective clause or δρι: *To hear that*.—f.

With clause introduced by εἰ: *To hear if, or whether, something is, etc.*—g. Neut.: a. *To hear*;—at xxviii. 26 folld. by Dat. of cognate word.—b. *To attend, give ear*.—3. Pass. : ἀκούομαι, (p. ἡκουσμαι), 1. aor. ἡκούσθην, 1. fut. ἀκούσθ-*σομαι* :—ἡκούσθη εἰς τὰ ὀτα, *came to the ears and was heard*, xi. 22 [prob. to be divided ἀ-*κο-ύω*; fr. d, inseparable prefix in “strengthening” force; root *κο*, found in *κο-έω*, “to hear, perceive”].

τάκριβ-εια, εια, f. [τάκριβ-*ης*, “accurate, exact”] (“The quality of the *τάκριβης*”; hence)

ἀκριβαού, *exactness* :—κατὰ δκριβειαν τοῦ νόμου, according to the exactness of the Law, i. e. in the most exact, or strict, observance of the Law.

τάκριβοτάτος, η, ον, sup. adj. [id.] *Most accurate, exact, strict, etc.* N.B.—In the Gr. Test. the Pos. ἀριβής and Comp. ἀκριβέστερος do not occur.

τάκριβοτερον, comp. adv. [adverbial neut. of ἀκριβέστερος; see ἀκριβότατος at end] *More accurately or exactly; more thoroughly*.

ἀκριβ-ῶς, adv. [τάκριβης, “accurate”] (“After the manner of the *τάκριβης*”; hence) *Accurately, exactly, thoroughly, etc.*

τάκροατήρ - ιον, ιον, n. [τάκροατήρ, obsol. form of ἀκροάτης, “a hearer, listener”] (The Gr. equivalent for the Lat. *auditorium*;—“a thing”—here, place—“pertaining to an *ἀκροάτης*,” etc.; hence) Of a magistrate, etc.: *A place of hearing; an audience-hall or -chamber; a place, or court, where causes are heard*.—Under the Empire the term *auditorium* (which strictly means any “place of hearing”) was applied to a court of justice. In such a place the Provincial Governors sometimes administered the

Law (xxv. 23); sometimes they sat on the "tribunal"—*βῆμα*, xii. 21, and other places in the Acts; cf., also, John xix. 13; sometimes in the *praetorium*—*πραιτώριον*, John xviii. 28, 33; Mark xv. 16. They had, also, a body of assessors, formed, it seems, of the Military Tribunes and persons of importance from their office or position; cf. xxv. 33; also, Cic. 2 *Verr.* 1, 29, 73; 2, 29, 70.

ἀκροβυστή-λα, *ias*, f. [*ἀκρό-βυστ-ος*, "uncircumcised"] ("The state, or condition, of the *ἀκρόβυστος*"; hence) *Uncircumcision* :—*ἔχοντες ἀκροβυστὰς*, *having uncircumcision*, i. e. *being uncircumcised*, xi. 3.

Ἀκύλας, *ov*, m. *Acylas*, or *Aquila*, a Jew, whom with his wife, Prisca or Priscilla, Paul met at Corinth, at the time that the Emperor Claudius had expelled the Jews from Rome; xviii. 2—26. At Rom. xvi. 8 Aquila and his wife are described as being again in Rome. They are, also, mentioned at 1 Cor. xvi. 19; 2 Tim. iv. 19.

τάκωλῦτ-ως, adv. [*τάκλυτ-ος*, "unhindered"] ("After the manner of the *τάκλυτος*"; hence) *Without hindrance or obstruction; unobstructedly, freely*.

†Ἀλεξανδρ-εύς, *έως*, m. [*Ἀλέξανδρος*, *Ἀλεξανδρ-ον* (i. e. "Man-defender"), "Alexander," king of Macedon, who founded *Alexandria* (i. e. "Alexander's City"), the Hellenic, Roman, and Christian capital of Egypt, B.C. 332. It is now called El-Skanderish"] ("Alexander's-man"; i. e.) *A man, or native, of Alexandria; an Alexandrian* :—*ἡ συναγωγὴ* . . . *Ἀλεξανδρέων*, the *synagogue of the . . . Alexandrians*, i. e. the *synagogue at Jerusalem in which the Alexandrian Jews (and also certain others as specified at vi. 9) used to worship*.

Ἀλεξανδρ-ίνος, *ίνη*, *ίνον*, adj. [*Ἀλεξανδρ-εύς*] : 1. *Of, or belonging to, an Alexandrian*.—2. *Of Alexandria; Alexandrian*.—*Alexandria* was the port from which vessels sailed from Egypt with corn for Rome.

Ἀλέξ-ανδρ-ος, *ον*, m. [*ἀλέξ-ω*, "to ward off" an enemy, etc.; hence, "to defend, aid"; *ἀνδρ-ος*, "a man"] ("Man-defender," etc.) 1. *Alexander*, a Jew (mentioned at iv. 6), who seems to have held some high office, and to have been a kinsman of the High Priest.—2. *A man of Ephesus*; xix. 33.

ἀληθ-εία, *είας*, f. [*ἀληθ-ής*,

“true”] (“The quality of the *δληθής*”; hence) 1. *Truth*, as opposed to error:—*ἐπ’δληθεῖας*, *in truth, truly*; see *ἐπί*, no. 1, e.—2. *Truth*, as being the knowledge of the true God.

ἀ-ληθ-ής, *īs*, adj. [*ἀ*, “negative”; *ληθ-ω*, “to lie hid”] (“Not lying hid”; hence, “unreserved”; hence) *Morality*: *True*.

ἀληθ-ῶς, adv. [*ἀληθ-ής*, “true”] (“After the manner of the *δληθής*”; hence) *Truly, in truth*.

τάλισγη-μα, μάτος, n. [for *τάλισγε-μα*; fr. *τάλισγέ-ω*, “to pollute”] (“That which pollutes or causes pollution”; hence) *A pollution*.

ἀλλά, conj. [originally neut. acc. plur. of *ἄλλος*, “another,” with the accent changed] (“In another way, otherwise”; hence) *But*.

ἀλλ-άσσω (and *ἀλλ-άττω*), f. *ἀλλάξω*, (p. *Ἄλλαχα*), 1. aor. *Ἄλλαξα*, v. a. [*ἄλλος*, “other”] (“To make”—an object—“other” than it is; hence) *To change, alter*.

ἀλλ-ήλ-ῶν, pron. plur. without nom. [reduplicated and changed fr. *ἄλλος*, “another”] *Of, etc., one another*.

ἄλ-λ-οματ, (f. *ἄλοῦματ*), 1. aor. *Ἄλαμην*, v. mid. Of persons: *To leap, bound, etc.* [akin to Sans. root *SEI*, “to flow; to go”].

ἄλλος, *η, ο*, pron. adj.: 1. Sing.: a. *Another, other*.—As Subst.: (a) *ἄλλος*, *ον*, m. *Another man, another*.—(b) *ἄλλο*, n. *Another thing*.—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another*.—2. Plur.: *Other*.—As Subst.: *ἄλλοι*, *ων*, m.: a. *Alone: Other men, others*.—b. Repeated with a sing. form of the word: *ἄλλοι . . . άλλο*, *some, one thing, . . . some, another thing*, xix. 32; xxi. 34 [akin to Sans. *an-ya*, “other”].

ἄλλο-τρίος, τρία, τρίον, adj. [*ἄλλος*, (uncontr. gen.) *ἄλλος*, “another”] (“Of, or belonging to, another”; hence) *Strange, foreign*.

τάλλο-φῦλ-ος, ον, adj. [*τάλλος*, (uncontr. gen.) *τάλλος*, “another”; *φῦλ-η*, “a tribe”] (“Belonging to, or of, another tribe”; hence) *Strange, foreign*.—As Subst.: *τάλλο-φῦλος*, *ον*, m. *A stranger or foreigner; a man of another nation*.

ἄ-λογ-ος, ον, adj. [*ἄ*, “negative”; *λόγ-ος*, in force of “reason”] (“Not having, or without, *λόγος*”; hence) *Contrary to reason, unreasonable, absurd*;—at xxv. 27 *ἄλογον* is predicated of the clause *τέμποντα . . . σημάναι*.

ἄλυσις, εως, f. *A chain*,

bond ;—opposed to *πέδη*, “a fetter.”—Among the Romans prisoners were frequently chained by their right arm to the left arm of the soldiers who guarded them. It seems that St. Peter was chained to soldiers by each of his arms; xii. 6.

Ἄλφαῖος, *ou*, m. *Alphæus*, otherwise called Cleopas; the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joses;—at i. 13 Ἀλφαῖον is dependent on *νός* to be supplied.

ἅμα, adv. *At the same time* [akin to Sans. *sama*, “same”].

ἅμαρτ-ἄνοι, (f. ἄμαρτήσομαι, later ἄμαρτήσω, p. ἄμαρτηκα, 1. aor. ἄμαρτησα), 2. aor. ἄμαρτον, v. n. *To do wrong or amiss*;—at xxv. 8 folld. by Acc. of neut. pron. as Acc. of “Respect.”

ἅμαρτ-ία, *ias*, f. [ἅμαρτ-άνω, “to sin”] (“The act of sinning”; hence) 1. *Sin*, generally.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

τὰ-μάρτυρ-ος, *ov*, adj. [τὰ, “negative”; μάρτυς, *μαρτῦρ*-ος, “a witness”] (“Not having, or without, a μάρτυς”; hence) *Without witness, without testimony*.

ἀμνός, *ou*, m. and f. *A lamb*.

†ἀμνών, f. ἀμνᾶ, 1. aor.

ἱμῆνα, v. a. “To ward off”; hence, with ellipse of Acc. of that which is warded off) 1. *To succour, defend*, etc., a person.—2. Mid. : ἀμνομαι, f. ἀμνοῦμαι, 1. aor. ἡμινάμην;—at vii. 24 = ἀμνω (act.).

Ἀμφί-πολις, *πόλεως*, f. [ἀμφι, “around”; πόλις, “a city”] *Amphipolis*, a city of Macedonia, situated about three miles from the sea, on the river Strymon, which nearly surrounded it. From this latter circumstance it derived its name, as the city that had the river around it.

ἀμφ-ότερος, *οτέρα*, *ότερον*, adj. [ἀμφ-ω, “both”] (“Belonging to ἀμφω”; hence) *Both*.—As Subst.: a. ἀμφότεροι, *ov*, m. plur. *Both persons, both*.—b. ἀμφότερα, *ov*, n. plur. *Both things*;—τὰ ἀμφότερα, *both those things, them both*, xxiii. 8.

ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With Imperf. Ind.: *Would, should*.—b. With Aor. Ind.: *Would have, should have*.—c. With Subj., the force of *ἄν* is thrown on some preceding conjunction, or some relative word; see below, no. 2.—d. With Optative: (a) Where subjective possibility is connected

with a condition:—εὐχαίμην ἀντὶ Θεῷ, *I should pray to God*, viz., if I could hope this, or if I were simply to follow my thoughts, i. e. the wish of my heart, xxvi. 29; cf. preceding context.—So, in direct questions:—τί ἀνθέλαι τοῦτο εἰπεῖ; *what might this intend to be (or signify)?* i. e. if it has, or assuming that it has, some meaning, ii. 12.—(b) In indirect questions, after a past or historic present: *Perchance, perhaps, etc.*:—ἐκπυνθάνετο, τις ἀνεῖπεν, *he inquired, who he perchance was*, i. e. who he happened to be, xxi. 38; cf., also, v. 24; x. 27.—2. With Relative pronouns, adverbs, conjunctions, etc.: διὰ τοῦ, *whoever, whosoever*; διου τοῦ, *wherever*; ἕως τοῦ, *until whatever time it be (that)*; δοσοὶ τοῦ, *how many soever, as many soever as*; δοσαὶ τοῦ, *how many things soever, as many things soever, as*; διπλαὶ τοῦ, *whatever thing, whatever*.

τάνα-βαθμός, βαθμοῦ, m. [ἀνά, “up”; βαθμός, “a step”] (“A step up”; hence) *A stair, or flight of steps, from a lower to a higher place*; xxi. 35, 40.

ἀνά-βαλτει, f. ἀνά-βήσομαι, p. ἀνά-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, “up”; βαλτεῖ, “to go”] 1. a. *To go, or come, up from, or to, a place*.—h. Folld.

by εἰς with Acc. of place: (a) *To go up into a place*; i. 13. —(b) *To go up from the country, etc., into, or to, a city, etc.*; xi. 2, etc.—c. Folld. by ἐπί with Acc.: *To go up upon, or on the top of*; i. 9.—2. *To ascend into heaven*; ii. 34.—3. At vii. 23: Figurative and Imperf.: ἀνέβη, *It went, or came, up*;—ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, *it came up upon his heart*, i. e. *it came, or entered, into his mind*. The expression is a literal rendering (in Greek) of the Hebrew *al-lāh al-lēb* found at Isa. lxv. 17; Jer. iii. 16. In the present passage ἀνέβη has for its Subject the clause ἐπισκέψασθαι . . . Ἰσραὴλ.—4. Of a report, tidings, etc.: Folld. by Dat. of person: *To come up to*; i. e. *to reach; to come to the ears, or knowledge, of a person*.

†ἀνά-βάλλει, v. a. [ἀνά, “back”; βάλλει, “to throw or cast”] “To throw, or cast, back.”—Mid.:) ἀνά-βάλλομαι, 2. aor. ἀν-εβάλλομην, (“To throw, or cast, back” for one’s self; hence, with reference to time) With Acc. of person: *To defer, put off a person’s business, wherein one’s self is concerned*.

ἀνά-βλέπει, (f. ἀνά-βλέψω), 1. aor. ἀν-έβλεψα, v. n. [ἀνά, βλέπει, “to look or see”] 1. [ἀνά, “up, upwards”] a. *To*

look up or upwards.—b. *To lift up the eyes.*—2. [dvd, denoting “repetition”] *To see again, to recover sight.*

τάναβολ-ή, ἡs, f. [for ἀνάβαλ-ή; fr. ἀναβαλ (= ἀνά; βαλ, root of βάλλω), verbal root of ἀνάβαλλομαι, “to defer”] (“A deferring”; hence) *Delay.*

ἀν-αγγέλλω, f. *du-agγeλῶ*, 1. aor. ἀν-ήγγειλα, v. a. [dvd; ἀγγέλλω, “to carry word, or tidings, about”] 1. [dvd, denoting “repetition”] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*—2. [dvd, in “strengthening” force] *To tell, or declare, thoroughly or openly; to own, acknowledge, confess.*

ἀν-άγνωσκω, (f. *du-γnώσομαι*, p. *du-γnώσκα*), 2. aor. *du-έγνων*, v. a. and n. [dvd, denoting “repetition”; γνώσκω, “to know”] (“To know again”; hence) *Of written characters, etc.: To read.*

ἀναγκ-ῆσω, (f. *du-agκάσω*, p. *ηνάγκάσκα*), v. a. [dvd-η, “constraint, necessity”] (“To make” something “a necessity”; hence) *To constrain, force, compel.*—Pass. : *ἀναγκ-ῆσομαι*, (p. *ηνάγκασμαι*), 1. aor. *ηναγκάσθην*, (1. fut. *ἀναγκασθόμαι*).

ἀναγκ-αῖος, *ala, aῖον*, adj. [dvd-η, “necessity”] (“Per-

taining to ἀνάγκη”; hence) 1. *Necessary*;—at xiii. 46 ἀναγκ-αῖον is predicated of ὅμινοι πρώτοι . . . Θεοῦ. — 2. *Of friends, etc. : Near, intimate, closely connected*; cf. Lat. *necessarius* in the same force. *ἀναγνούς, οὐσα, δν, P. 2. aor. of ἀναγνώσκω.*

†(ἀνα-γνωρίζω, f. *du-γnωρίσω*, p. *du-έγnώρικα*, v. a. [dvd, denoting “repetition”; γνωρίζω, “to make known”]) *To make known again.*—Pass. : (ἀνα-γνωρίζομαι, p. *du-έγnώρισμαι*), 1. aor. *du-έγnωρίσθην*, (1. fut. *ἀναγνωρισθήσομαι*).

ἀνάγνω-στις, *σεως*, f. [dvd-γnώσκω, “to read,” through verbal root *ἀναγνω* (= *dvd*; γνω, root of *γιγnώσκω*)] *A reading.*

ἀν-ἄγω, (f. *du-άξω*), 2. aor. *du-ήγαγον*, v. a. [dvd-ά, “up”; ἄγω, “to lead”] 1. Act. : a. *To lead, carry, or bring up.*—b. *Of a sacrifice : To offer up.*—2. Pass. : *ἀν-άγομαι*, 1. aor. *du-ήχθην*, (“To be carried up to sea”; hence) *To put to sea, set sail, etc.*

(ἀνά-δέχομαι, f. *du-δέξω*, p. *du-δέδεγμαι*), 1. aor. *du-έδεξμην*, v. mid. [dvd, “up”; δέχομαι, “to take”] (“To take up”; hence) *To receive hospitably or kindly;* xxviii. 7.

†(ἀνά-δέδωμι, f. *du-δώσω*,

p. *dv̄-δέδωκα*), 2. aor. *dv̄-δέδων*, v. a. [*dv̄d*, “up”; *δέδωμι*, “to give”] (“To give up”; hence) Of a letter as Object: *To deliver, present.*

dv̄-δόντε, δόντος, δόντν, 2. aor. part. of *dv̄δίδωμι*.

dv̄-ζητέω -ζητῶ, 1. aor. *dv̄-ζήτησα*, v. a. [*dv̄d*, in “strengthening” force; *ζητέω*, “to seek”] *To seek out, make search after, search for.*

dv̄θε-μα, μάτος, n. [*dv̄θηλ-θημι*, “to set up” as a votive offering; “to dedicate, devote” to a deity; through verbal root *dv̄θει* (= *dv̄d*; *θε*, a root of *τίθημι*)] (“A thing dedicated, or devoted,” to a deity; hence, in a bad sense, “a thing devoted to evil or destruction; an accursed thing”; hence) *A curse.*

dv̄θεμάτ-ικῶ, 1. aor. *dv̄-εθεμάτισα*, v. n. [*dv̄θεμα, dv̄θεμάτ-ος*, “a curse”] *To bind by, or under, a curse; — at.* xxiii. 14 strengthened by *dv̄θεμάτι* (dat.).—N.B. Observe the position of the augment, and see *dv̄στατάω* at end.

dv̄-θεωρέω -θεωρῶ, v. a. [*dv̄d*, in “strengthening” force; *θεωρέω*, “to look at”] *To look at attentively; to observe.*

dv̄αλψ-στις, ἑστις, f. [*dv̄αλψ-εω*, in force of “to kill,” etc.] *A killing; death inflicted, slaughter.*

dv̄-αιρέω -αιρῶ, f. *dv̄-αιρήσω*, (p. *dv̄-γρηκα*), 1. aor. *dv̄-εῖλα*, 2. aor. *dv̄-εῖλον*, v. a. [*dv̄-d*, “up”; *αιρέω*, “to take”] (“To take up”; hence) 1. With accessory notion of removal, etc.: *To take away, make away with, destroy; to kill, slay, put to death.*—2. Mid.: (*dv̄-αιρόμαι -αιροῦμαι*), 2. aor. *dv̄-ειλόμην*: Of children as Object: (“To take up for one’s self”; hence, “to own, accept, acknowledge”; hence) *To bring up, rear, educate, etc.*; vii. 31; — cf. Lat. *tollo*, in same force. The term arose from the custom of laying new-born children on the ground at the father’s feet. If the father took them up in his arms, he by so doing showed that he owned them; if he did not, he implied that he did not acknowledge them as his.—3. Pass.: *dv̄-αιρόμαι -αιροῦμαι*, 1. aor. *dv̄-γρέθην*. (*dv̄-κάθικῶ*), 1. aor. *dv̄-εκάθισα*, v. n. [*dv̄d*, “up”; *καθίσω*, (as v. n.) “to sit”] *To sit up.*

(*dv̄-κάμπτω*), f. *dv̄-κάμψω*, 1. aor. *dv̄-έκαμψα*, v. n. [*dv̄d*, “back”; *κάμπτω*, “to bend”] (“To bend back”; hence, in reflexive or neut. force, “to bend one’s self, or bend, back”; hence) *To turn back, return.*

dv̄-κρίνω, f. *dv̄-κρίνω*, L

K

aor. *δυ-έκρινα*, v. a. [δυδ, in "strengthening" force; κρίνειν, "to examine" as a judge] 1. Judicially: Of persons as Object: *To examine strictly or closely*.—2. Of things as Object: *To examine, or search, accurately or carefully*.—Pass. : *ἀνα-κρίνομαι*.

τάνακρι-σις, σεως, f. [ἀνά-κρινω, "to examine strictly," through verbal root ἀνάκρινειν (= δυδ; κρι, root of κρίνω)] *An examining strictly, a strict examination*.

ἀν-λαμβάνω, (f. *ἀν-λήψωμαι*), 2. aor. *δυ-έλαβον*, v. a. [δυδ, "up"; λαμβάνειν, "to take"] 1. *To take up*.—2. *To take on board ship*.—3. *To take with one or in one's company*.—Pass. : 1. aor. *δυελήφθην*.

**†Avavias*, a. m. ("Jehovah covers or protects") *Ananias*: 1. A member of the early Church at Jerusalem, who together with his wife Sapphira was struck dead for lying to the Holy Ghost; v. 1, 3, 5.—2. A "disciple at Damascus," who was sent by the Lord to restore Paul's sight; ix. 10, etc.; xxii. 12.—3. A High-priest of the Jews, who was nominated to office, A.D. 48, by Herod Agrippa the Second, king of Chalcis, and was deposed from it shortly before Felix left the province, prob. A.D. 59; see *Φῆλιξ*. In A.D. 52 he was

sent to Rome by the prefect Quadratus to answer before the Emperor (Claudius) a charge of oppression brought against him by the Samaritans. After his deposition he still possessed great power, which he used in a violent and lawless way. Ultimately he was assassinated at the beginning of the last Jewish war.

τάν-αντί-ρ-βητος, βητον, adj. [δυ, "negative"; ἀντί, "against"; βητός, "that may, or can, be spoken"; with ρ doubled] *That may not, or cannot, be spoken against or contradicted; indisputable, undeniable*.

τάναττρόβητ-ως, adv. [δυ-αντίρρητ-ος, "not to be spoken against"] ("After the manner of the *δυαντίρρητος*"; hence) *Without disputing or gainsaying*.

τάν-πείθω, (f. *τάν-πείσω*), v. a. [δυδ, in "strengthening" force; πείθειν, "to persuade"] *To persuade, move, induce*.

(*ἀν-πέμπω*), f. *δυά-πέμψω*, 1. aor. *ἀν-έπεμψα*, v. a. [δυδ; πέμπειν, "to send"] 1. [δυδ, in "strengthening" force] *To send*.—2. [δυδ, "up"] *To send up to a place or person*.

δυ-απτω, (f. *δυ-αψω*), 1. aor. *ἀν-ηψα*, v. a. [δυ-ά, in "strengthening" force; ἀπτειν, "to light up"] *To light up, kindle*; see *ἀπτω*.

: **τάνα-σκευᾶσσο**, v. a. [ἀνά, “up”; **σκευᾶσσω**, in force of “to collect **σκεύη** or baggage”] (“To pack up and carry away baggage”; hence, “to carry away” generally; hence, “to waste, ravage, destroy”; hence, figuratively) *To subvert, destroy, etc.*

(ἀνά-σπάω -σπῶ), f. **ἀνα-**
σπάσω, (p. ἀν-**εσπάκα**), v. a. [ἀνά, “up”; **σπάω**, “to draw”] *To draw up.*—Pass. : (ἀνα-
σπάσθαι -**σπῶθαι**), 1. aor. **ἀν-**
εσπάσθην.

ἀνά-στᾶ-σις, **σεως**, f. [ἀνά, “up”; **στά**, a root of **ἰστημι**, in neut. force, “to stand”] (“A standing up, a rising”; hence) *Of the dead: Resurrection.*

ἀναστάτ-ός -**ω**, 1. aor. **ἀνεστάτωσα**, v. a. [ἀναστάτος, (uncontr. gen.) **ἀναστάτο-ος**, “made to rise up” and depart; hence, “driven from one’s house and home”; hence, “overthrown,” etc.; — also, “engaged in revolt or sedition”] (“To make **ἀνα-**
στάτος; hence) 1. *To overthrow, subvert, turn upside down*; — at xvii. 6 in figurative force.—2. *To excite, or stir up, to revolt or sedition*; xxi. 38.—N.B. The present word is an instance of a verb which is clearly a derivative, and not formed of a prep. and a verb, taking the augment in the

middle instead of the beginning.

ἀνα-στρέφω, f. **ἀνα-στρέψω**, (p. **ἀν-έστροφα**), 1. aor. **ἀν-**
εστρέψα, v. a. [ἀνά, “back, backwards”; **στρέφω**, “to turn”] (“To turn back or backwards”; hence) With ellipse of reflexive pron., and in seemingly neut. force: *To turn one’s self, etc., back, i. e. to return*; — at v. 22 supply **ἐαυτούς**, and at xv. 16. **ἐμαντέν**.

(ἀνά-τίθημι, f. **ἀνά-θήσω**, p. **ἀνά-τέθεικα**, 1. aor. **ἀν-έθηκα**, v. a. [ἀνά, “back”; **τίθημι**, “to put or place”] “To put or place back”) Mid. : (ἀνά-
τίθεμαι), 2. aor. **ἀν-εθέμην**, (“To put, or place, back or away for one’s self”; hence) *Of a statement, etc., made to another: To relate, declare, communicate, make known*; cf. Lat. **refero**, “to carry back”; also “to relate.”

(ἀνα-τρέφω, f. **ἀνα-θρέψω**, p. **ἀνά-τέροφα**, v. a.) [ἀνά, “up”; **τρέφω**, “to nourish”]. 1. *To nourish up; to feed or nurse up.*—2. Mid. : (ἀνα-
τρέφομαι), 1. aor. **ἀν-εθρεψάμην**, *To nourish up, rear, educate, etc., for one’s self*; — at vii. 21 strengthened by **ἐαυτῇ**, dat. of reflexive pron. — 3. Pass. : (ἀνα-**τρέφομαι**), p. **ἀνά-**
τρέφαμαι.

(ἀνά-φαίνω, f. **ἀνά-φανται**,

v. a. [*dvá*, in "strengthening" force; *φάίνειν*, "to show"] "To show forth"). —Pass. : ἀνα-φαίνομαι, 2. aor. *dv-εφάνην*, ("To be shown forth"; hence) *To appear plainly, come into sight, etc.*; —at xxi. 8 folld. by Acc. of "Respect": *dvφανίετε τὴν Κύπρον*, (when we had come into sight as to Cyprus; i. e.) *when Cyprus had come in sight for us.*

ἀνα-χωρέω -χωρῶ, (f. *dv-χωρίσων*), 1. aor. *dv-εχώρησα* [*dvá*, "back"; *χωρέω*, "to go"] *To go back, retire, withdraw one's self, go aside.*

τάναχτεις, *εως*, f. [for *ἀνάχυχ-σις*; fr. *ἀναχύχ-ω*, "to refresh"] *A refreshing.*

Ἀνδρίας, *οὐ*, m. *Andrew*; the brother of Simon Peter, and one of the twelve Apostles.

ἀνέβην, 2. aor. ind. of *ἀναβαίνειν*.

ἀνέθην, 1. aor. ind. pass. of *ἀνέγμι.*

ἀνέσε, *εῖσα*, *ἐν*, P. 2. aor. of *ἀνέγμι.*

ἀν-εμος, *έμον*, m. ("The blowing thing"; hence) *Wind* [akin to Sans. root *AN*, "to blow"].

ἀν-στις, *στεως*, f. [*ἀνι-στις*; fr. *ἀνέγμι*, "to send back"; hence, "to relax, loosen"; through verbal root *ἀντ-* (= *ἀν-ά*; *λ*, root of *Ιημι*)] ("A

relaxing or loosening;" hence, with reference to the loosening of a prisoner's chains, etc.) *Relaxation of confinement or bonds; some degree of liberty.*

τάν-ετᾶξω, (f. *dv-ετᾶσω*),

v. a. [*dv-ά*, in "strengthening" force; *ετᾶξω*, "to examine"]

To examine; — at xxii. 24 μάστιξ ἀνέραξεσθαι means to be examined by scourging.—

The Porcian Law enacted, under heavy penalties, that no Roman citizen should be bound, scourged, or put to death, of whatever crime he might have been guilty; if we except, perhaps, the wilful murder of a parent. Hence the language of St. Paul (xxii. 25); and hence, too, the fear felt by the Centurion (xxii. 29), when Paul, whom he supposed to be merely the native of a subject state, affirmed his citizenship; —cf., also, Cic. 2 Verr. v. 63, 163; Sall. Cat. 51; —at xxii. 29 supply *μάστιξ* after *ἀνέραξειν*. —Pass. : *ἀν-ετᾶξω*.

τάν-εύθερος, *εύθετος*, adj. [*ἀν*, "negative"; *εύθερος*, "well, or conveniently, placed"] Folld. by *τρόπος*: *Not well, or conveniently, placed or situated for some purpose; unsuitable for.*

(ἀν-ευπλόκω, f. *ἀν-ευρήσω*), 2. aor. *dv-εύπον*, v. a. [*dv-ά*, in "strengthening" force; *εύ-*

ίσκω, "to find"] *To find out, find, discover.*

(ἀν-έχω, f. ἀν-έξω, p. ἀν-έσχηκα, v. a. [ἀν-ά, "up"; ἔχω, "to hold"] *To hold up.*—In Gr. Test. not found in act. voice).—Mid. : ἀν-έχομαι, f. ἀν-έξουμαι, 2. aor. ἡν-εσχόμην, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer.*

ἀν-νῆρ, νδρός, m.: 1. *A man.*—2. *A husband* [akin to Sans. *nar-a*, "a man"; ἀ is a prefix; cf. ἀ-γαθ-ός].

ἀνθ-ίστημι, (f. ἀντι-στήσω), p. ἀνθ-ίστηκα, 2. aor. ἀντ-ίστην, v. a. and n. [ἀνθ (see ἀντί), "against"; ίστημι, "to cause to stand—to stand"] (1. Act. : In pres., imperf., 1. fut., and 1. aor. : "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor. : ("To stand against *or* in opposition"; hence) With Dat. : *To resist, oppose, withstand;*—cf. no. 3.—3. Mid. : ἀνθ-ίστημαι, (f. ἀντι-στήσομαι): With Dat. : *To resist, oppose, withstand, as one's own especial act, or for one's self, etc.*

ἀνθρώπ-ίνος, ίνη, ίνον, adj. [ἀνθρώπ-ος, "a human being, a man"] *Of, or belonging to, a human being or a man; human.*

ἀνθρώπος, ον, comm. gen. *A human being; a man, person:*—δενδρούς τοῦ ἀνθράπου, *the son of man;* i. e. Christ in respect to His human nature, vii. 56 :—οι ἀνθρώποι, *men, or persons, generally; mankind,* xv. 17; xxiv. 16, etc.

τάνθυπάτ-εύα, v. n. [τάνθυπάτ-ος, "a proconsul"] With Gen. of place: *To be proconsul of.*

τάνθυπάτος, ίπάτον, m. [τάνθ (see ἀντί), "instead of, in the place of"; ίπάτος, "supreme"; and as Subst., "one who is supreme"; the Gr. equivalent for the Lat. "Consul," as being that magistrate who possessed supreme power at Rome after the expulsion of the kings] ("One instead of, or in the place of, a consul"; i. e.) *A proconsul.*

(ἀν-ίημι, f. ἀν-ήσω, p. ἀν-έκα, 1. aor. ἀν-ήκα), 2. aor. ἀν-ήν, v. a. [ἀν-ά, "back"; ίημι, "to send"] ("To send back"; hence) *To loose, loosen.*—Pass. : (ἀν-ίεμαι, p. ἀν-έίμαι), 1. aor. ἀν-έθην, (1. fut. ἀν-εθήσομαι).

ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-ίστηκα, 1. aor. ἀν-ίστησα, 2. aor. ἀν-ίστην, v. a. and n. [ἀν-ά, "up"; ίστημι, "to make to stand—to stand"] 1. Act. : In pres., imperf., fut., and 1. aor. : a. *To make to*

stand up, to raise up, etc.—
 b. Of a son, or family, as Object: *To raise up, etc.*—
 c. Of a prophet as Object: *To raise up, cause to arise.*—d. *To raise up* from the dead; ii. 24.—
 —2. Neut.: In perf., pluperf., and 2. aor.: a. *To stand, or rise, up*;—at xxvi. 30 *ἀνέστη* has a composite subject (viz. *δούλοις, δηγεμόνοι, η Βερνίκη, and οἱ συγκαθήμενοι*), yet takes the sing. number, inasmuch as *δούλοις*, which stands nearest to it, is to be brought prominently forward.—
 —b. *To rise up* in rebellion or against constituted authorities; v. 36.—c. *To rise up* in opposition to a speaker, etc.; vi. 9.—d. *To rise, or arise, from the dead*; x. 41, etc.—3. Mid.: *ἀν-τορῆμαι, f. ἀναστῆσομαι*, ("To stand up"; hence) *To rise from the dead*; xx. 30.

**Avvæs, a. m. Annas*, a son of Seth, appointed high-priest of the Jews, A.D. 7, by Quirinus, the governor of Syria. In A.D. 14 he was deposed by Valerius Gratus, the procurator of Judæa, who conferred the high-priesthood on Ismaël, the son of Phabi. After an interval of some few years, Ismaël was forced to give way to Eleazar, a son of Annas; and he, again, in about a year, to Simon, son of Camin

or Camithus. Simon held the high-priesthood for about a year, when it was taken from him and given to Joseph Caiaphas, A.D. 25, who retained it till the passover of A.D. 37. At Luke iii. 2 Annas is styled high-priest, and his name joined to, but placed before, that of Caiaphas; while at John xviii. 13 Caiaphas is shown to have been the acting high-priest, and Annas is merely mentioned as his father-in-law, and as having been the person to whom Jesus was first taken for examination. The explanation is not easy; but the probable solution of the difficulty is that Annas and Caiaphas were conjointly at the head of the Jewish people; the latter as actual high-priest, the former, as president of the Sanhedrim, retaining the title of the office which he had previously held. At a later date (Acts iv. 6) Annas is distinctly called high-priest, while Caiaphas is spoken of as being, with certain others, "of the kindred of the high-priest." It seems, therefore, that amongst the changes continually taking place Annas had by some means been brought back to office, and that Caiaphas held a subordinate position to him. Nothing, however, can be affirm-

ed with certainty in what is after all a doubtful and perplexing matter. It only remains to add that Annas lived to a great old age, and that five of his sons at various times held the high-priesthood.

ἀν-οίγω (ἀν-οίγνυμι, f. ἀν-οίξω), p. ἀν-έργα (and ἀνέρχα), 1. aor. ἀν-έρξα and ἡν-οίξα, v. a. and n. [ἀν-ά, in “intensive” force; ἄγω or οἴγνυμι, “to open”] 1. Act.: *To open*;—at ix. 8, 40 in literal meaning; at xxvi. 18 in figurative force;—at v. 23 supply τὰς θύρας after ἀνοίξατε:—ἀνοίγειν τὸ στόμα, *to open the mouth*, i. e. *to begin to speak*, xviii. 14, etc.—2. Neut.: In perf.: *To be opened; to stand, or be, open*.—3. Pass.: (ἀν-οίγνυμαι), perf. ἀν-έργυμαι and ἡν-εργυμαι, 1. aor. ἀν-εργύθην, ἡν-εργύθη, and ἡν-οιχθόνη, (1. fut. ἀν-οιχθόμαι), 2. fut. ἀν-οιγήσομαι, *To be opened*.—N.B. At vii. 56 the reading varies between ἀνεργμένους and διηγοιγμένους; see διάνοιγω.

†(ἀν-οικοδομέω-οικοδομῶ), f. ἀν-οικοδομήσω, (1. aor. ἀν-φοικοδημησα), v. a. [ἀν-ά, “again”; οικοδομέω, “to build a house”; hence, “to build”] *To build again, to rebuild*.

1. ἀ-νομ-ος, ον, adj. [ἀ, “negative”; νόμος, “law”].

(“Not having law, lawless”; hence) *Wicked, impious*.—As Subst.: ἀνομος, ον, m. *A wicked, or impious, person; a transgressor*.

2. ἀνομος, ον; see 1. ἀνομος.
ἀν-ορθῶ -ορθῶ, f. ἀν-ορθώσω, 1. aor. ἀν-ἀρθωσα, v. a. [ἀν-ά, “again”; ορθός, “to set upright”] *To set upright again; to restore, rebuild*.

ἀντ-εῖτον, 2. aor. without pres., v. a. [ἀντ-ά, “against”; εῖτον, “to speak”] (“To speak against”; hence) *To speak in contradiction, to offer in opposition*.

ἀντί (before a soft vowel, ἀντί; before an aspirated vowel, ἀνθί), prep. gov. gen. (“Over against”; hence) *In the place of, instead of, in return for*:—ἀνθί ὁν, (in return for which things; i. e.) *because that, inasmuch as*, xii. 23.

τάντικρύ, adv. With Gen.: *Right over against, right opposite to*.

ἀντί-λαμβάνομαι, f. ἀντί-ληφομαι, p. pass. in mid. force ἀντ-είλημαι, v. mid. [ἀντί, “in opposition”; λαμβάνω, “to take”), “to take hold of”] (“To take hold of” a person “in opposition” to a foe; hence) With Gen.: *To help, aid, assist, succour, give help, etc., to*.

ἀντί-λέγω, (f. ἀντί-λέξω,

1. aor. *ἀντέλεξα*), v. a. [ἀντί, “in opposition to, against”; λέγω, “to speak”] *To speak against*;—at xiii. 45 with follg. Dat.—Pass. : *ἀντέλεγομαι*.

Ἀντίοχ-εια, εια, f. [Ἀντίοχος, “Antiochus”; a Macedonian of distinction among the officers of Philip the Second, king of Macedon; and the father of Seleucus Nicatōr (i. e. “the Conqueror”)] (“The city of Antiochus”) *Antiochia* or *Antioch*; the name of two cities built by Seleucus Nicatōr, and named after his father Antiochus; see above. Seleucus was one of the generals of Alexander the Great, and after that monarch’s death became king of Syria, and the founder of the family of the Seleucidae: 1. *Antioch* in Syria (now the village of *Antakieh*), the capital of the kings of Syria, and afterwards the residence of the Roman Governor of the province of Syria. It stood at the head of the river Orontes, just at the spot where the respective mountain-chains of Lebanon and Taurus meet abruptly. In its immediate neighbourhood was Daphnē, the celebrated sanctuary of Apollo, whence it was sometimes called “Antioch by (or near) Daphnē.” It is

intimately connected with the history of the Apostolic Church; and it was here that the disciples of Christ were first called “Christians”; xi. 26.—2. *Antioch* in Pisidia (now *Yalobatch*). With the exception of xiii. 14; xiv. 19, 21, the name when found in the Acts is to be referred to no. 1.

Ἄντιοχ-εός, εώς, m. [id.] (“Man of Antiochus”; hence) *A man of Antioch* (in Syria); vi. 5; see *Ἀντιόχεια*, no. 1.

Ἀντιπάτρ-ης, ίδος, ίδος, f. [Ἀντιπάτρης, *Ἀντιπάτρος*, “Antipater”; the father of Herod the Great] (“The city of Antipater”) *Antipatris*; a city of Palestine rebuilt by Herod the Great on the site of Capharsaba, and named after his father Antipater. Its more ancient name is represented by that still given to the place by the Arabs; viz. *Kafr-Saba*. Here it was that the foot-soldiers of the Roman escort that guarded Paul on his departure from Jerusalem left him, while he proceeded with the cavalry-troops to Cæsaréa; xxiii. 31.

ἀντί-πίπτειν, (f. *ἀντί-πεσοῦμαι*), v. n. [ἀντί, “against”; πίπτειν, “to fall”] (“To fall against”; hence) *To strike against, resist, etc.* (*ἀντί-πάσσειν* and *ἀντί-*

τάττω, f. **ἀντί-τάξω**, v. a. [ἀντί, “against”; τάσσω, “to draw up in order of battle”] Act.:

“To draw up against in order of battle; to range in battle against”].—Mid. : **ἀντί-τάσσομαι**, (1. aor. **ἀντί-εταξάμην**), (“To range one’s self in battle against”; hence) With Dat. : *To resist, oppose, withstand*, etc.

τάντ-οφθαλμ-έω -ω, v. n. [ἀντί-, “against”; ὄφθαλμος, “the eye”] (“To direct the eye against”; hence, “to look in the face, meet face to face”; hence) Of a ship as Subject: With Dat.: *To bear up against, meet, the wind*; xxvii. 15, where probably there may be, in the employment of the word, an allusion to the ancient custom of painting eyes (**ὄφθαλμος**) on the bows of vessels employed in the Mediterranean—a custom which is said still to exist.

ἄν-ω, adv. [ἀν-ά, “up”] *Upwards, up, above.*

ἄνω-θεν, adv. [ἀνω, “above”; hence, of time, “formerly, of old”; suffix θε(ν)=“from”] *From of old, from the beginning.*

ἄνωτερ-ικός, **ἰκή, ικόν**, adj. [ἀνώτερ-ος, “higher, upper”] (“Pertaining to ἀνώτερος”; hence) *Higher, upper;—at xix. 1 = “higher up the country, more remote from*

the sea than Ephesus”; viz. in the regions of Phrygia and Galatia.

άξος, **ἰα, ἰον**, adj. [for ἀγ-σίος; fr. ἀγ-ω, “to weigh” so much] (“Weighing” so much; hence, “worth”; hence) 1. *Worthy, deserving.*—2. With Gen.: a. *Worthy of; meet, or suitable, for.*—b. *Deserving of.*—3. With Inf.: *Worthy, or deserving, to be or of being, etc.*

άξι-όω -ω, (f. **ἀξιώσω**, p. **ἡξίωσα**), 1. aor. **ἡξίωσα**, v. a. [ἀξίος, (uncontr. gen.) **ἀξιο-ος**, in force of “meet, fit”] 1. *To think, or deem, meet or fit.*—2. *To desire, request, etc.*

ἀπ-αγγέλλω, f. **ἀπ-αγγελώ**, 1. aor. **ἀπ-ήγγειλα**, v. a. [ἀπ-δ, in “strengthening” force; **ἀγγέλλω**, “to carry word”] *To report, relate, tell, declare, etc.*

ἀπ-ἄγω, (f. **ἀπ-άξω**), 2. aor. **ἀπ-ήγαγον**, v. a. [ἀπ-δ, “away”; **ἄγω**, “to lead”] 1. *To lead away, carry off.*—2. *To lead away, or carry off, to prison or as a prisoner.*—3. *To lead away to punishment, to put to death.*—Pass.: **ἀπ-ἄγομαι**, (p. **ἀπ-ήγματι**), 1. aor. **ἀπ-ήχθην**, (1. fut. **ἀπ-αχθήσομαι**).

ἀπ-αλλάσσω (or **ἀπ-αλλάττω**), f. **ἀπ-αλλάξω**, p. **ἀπ-ήλλαχα**, v. a. [ἀπ-δ, “from”; **ἀλλάσσω**, “to change”] (“To

change from"; hence) 1. Act.: *To put away from, remove from.*—2. Mid.: *ἀπ-αλλάσσομαι* (or *ἀπ-αλλάττομαι*, f. *ἀπ-αλλάξομαι*, 1. aor. *ἀπ-ηλλάξμην*), ("To remove one's self, etc., from"; hence) *To go away, depart.*

ἀπ-αντάω -*αντώ*, f. *ἀπ-*
αντίσω, (p. *ἀπ-ήντηκα*), 1. aor.
ἀπ-ήντησα, v. n. [*ἀπ-δ*, in
"strengthening" force; *ἀντάω*,
"to meet"] With Dat.: *To meet.*

ἀπάντη-σις, *σεως*, f. [for
ἀπάντα-σις; fr. *ἀπαντάω*, "to
meet"] With Dat.: *A meeting
with a person.*

ἀ-πᾶς, *πᾶσα*, *πᾶν*, adj. [*ἀ*, in
"intensive" force; *πᾶς*, "all"]
1. *Quite all; the whole, all
completely.*—As Subst.: a.
ἀπάντες, *ων*, m. plur. *All
men, all persons.*—b. *ἀπάντα*,
ων, n. plur. *All things.*—2.
The whole of that denoted by
the subst. to which it is in
attribution.

†(ἀπ-εσκάζομαι), 1. aor.
ἀπ-εσκασάμην, v. mid. [*ἀπ-δ*,
in "strengthening" force;
εσκάζομαι, "to greet, salute";
hence, "to wish farewell to;
to take leave of"] *To wish
farewell to, take leave of;*
—at xxi. 6 the readings vary
between *προσευξάμεθα*. *Kαὶ
εσκάζομενοι ἀλλήλους* and
προσευξάμενοι ἀπησκασάμεθα;
in the last case supply *αὐτούς*.

ἀπειθ-έω -*ω*, f. *ἀπειθήσω*, 1.
aor. *ἡπειθησα*, v. n. [*ἀπειθ-ής*,
"disobedient"] *To be dis-
obedient, to disobey.*

ἀ-πειθ-ής, *ής*, adj. [*ἀ*,
"negative"; *πειθ-ομαι* (pass.
of *πείθω*, "to persuade"),
"to obey"] ("Not obeying";
i. e.) *Disobedient.*

ἀπειλ-έω -*ω*, (f. *ἀπειλήσω*,
p. *ἡπειλήκα*), v. a. and n.
[*ἀπειλ-ή*, "a threat"] ("To
threaten") Mid.: (*ἀπειλ-*
έσμοι, f. *ἀπειλησμοι*),
1. aor. *ἡπειλησάμην*: With
Dat. of person: *To threaten
on one's own part or as one's
own especial act:—ἀπειλή
ἀπειλησμέθα αὐτοῖς*, (let us
threaten them with a threat;
i. e.) *threaten strongly, etc.*,
iv. 17.

ἀπειλή, *ής*, f. *A threat.*
ἀπ-ειμι, imperf. *ἀπ-γειεύ*
[*ἀπ-δ*, "away"; *ειμι*, "to go"]
To go away, to depart.

†(ἀπ-ελαύνω, f. *ἀπ-ελάσσω*,
Attic *ἀπ-ελῶ*, p. *ἀπ-ελήλακα*),
1. aor. *ἀπ-ήλασα*, v. a. [*ἀπ-δ*,
"away from"; *ελαύνω*, "to
drive"] *To drive away from;*
xviii. 16, where it is strength-
ened by follg. *ἀπό*.

†ἀπελεγ-μός, *μοῦ*, m. [for
ἀπελεγχ-μός; fr. *ἀπελέγχ-ω*,
"to convict, or expose,
thoroughly"] ("A convict-
ing, or exposing, thoroughly";
hence, as an effect) *Disgrace,
disrepute, etc.*

ἀπ-έναντι, adv. [ἀπ-ό, in “strengthening” force; ἔναντι, “opposite”] With Gen.: (“Opposite, over against”; hence) 1. *Contrary to, in opposition to*.—2. *In the presence of, before*.

ἀπ-περίτμητος, τον, adj. [ἀ, “negative”; περίτέμνω, “to cut around”; hence, “to circumcise,” through verbal root περιτμη (= περί; τμη, a root of τέμνω)] *Uncircumcised*;—at vii. 51 in figurative force.

ἀπ-έρχομαι, f. **ἀπ-έλευσομαι**, p. **ἀπ-ελήλυθα**, 2. aor. **ἀπ-ήλθον**, v. mid. [ἀπ-ό, “away”; ἔρχομαι, “to come, to go”] *To go away, depart*.

ἀπ-έχω, (f. ἀφ-έξω and ἀποσχήσω), v. a. and n. [ἀπ-ό, “away from”; ἔχω, “to have or hold”] (“To have, or hold, away from”).—Mid.: **ἀπ-έχομαι**, (“To hold one’s self, etc., away from”; hence) With Gen. either with or without ἀπό: *To keep one’s self, etc., from; to abstain, or refrain, from*.

ἀπήγεσαν, 3. pers. plur. imperf. ind. of **ἀπειμι**.

ἀπιστ-έω -ώ, (f. **ἀπιστ-ήσω**, p. **ἡπίστη-ηκα**), 1. aor. **ἡπίστη-ησα**, v. n. [ἀπιστ-ος, “unbelieving”] (“To be **ἀπιστος**”; hence) *Not to believe, to disbelieve*.

ἀ-πιστος, πιστον, adj. [ἀ, “negative”; πιστός (pass.)

“to be believed, credible”]
Not to be believed, incred-ible.

ἀπό (before a soft vowel ἀπ'; but ἀπδ 'Αντιοχείας, xiv. 19;—before an aspirate ἀφ'; but ἀπδ ἐνός, xvii. 27; ἀρδ 'Ιεροσολύμων, i. 4; xi. 27), prep. gov. gen.: 1. *From, in the fullest meaning of the word*.—2. To mark a result, cause, etc.: *From, in consequence of*; xxii. 11.—3. With Gen. (instead of Partitive Gen. alone) after verbs act., to denote a part: *Of*:—**ἀπδ τῆς τιμῆς**, (some, or part,) *of the price*, v. 2, 3; **ἀπδ τοῦ Πνεύματος**, (a portion) *of my Spirit*, ii. 17; cf., also, ii. 18; xvi. 88, etc.—4. a. Of a commencing point of time, etc.: *From, after, since*.—b. Of time generally: *At*.—c. Without dependent Gen., and in combination with Gen. of time: *Since, ago*; x. 30.—At John xxi. 8 ἀπό is also used without a dependent gen., and in combination with a gen. of space or distance:—**ἀπδ πηχῶν διακοσίων**, *two hundred cubits off*.—5. *Of, out of*, a number, a body of persons, etc.—6. To denote the Agent: *By*; ii. 22.—7. Prefixed to Adverbs: *From*:—**ἀπδ πρωτ**, *from early in the morning, from early morning*, xxviii. 23.

ἀποβολ-ή, ḥ̄s, f. [for ἀποβαλ-ή; fr. ἀποβάλ-λω, “to cast away”; hence, “to lose”] *Loss.*

ἀπογράφ-ή, ḥ̄s, f. [ἀπογράφ-ω, “to register”] (“A registering”; hence) *A register of persons liable to taxation = the Roman “census”*; cf. Luke ii. 2.

ἀπο-δείκνυμι, (f. ἀπο-δείξω), 1. aor. ἀπ-έδειξα, v. a. [ἀπό in “strengthening” force; δείκνυμι, “to show”] *To show forth, make known, etc.*—Pass. : (ἀπο-δείκνυμαι), p. ἀπο-δέδειγμαι.

ἀπο-δέχομαι, (f. ἀπο-δέξομαι), 1. aor. ἀπ-εδέξαμην, with 1. aor. pass. ἀπ-εδέχθην, v. mid. [ἀπό, in “strengthening” force; δέχομαι, “to receive”] (“To receive”; hence) 1. Of the word of God as Object: *To receive, to embrace, etc.*—2. a. *To receive a person kindly, with hospitality, etc.*; xviii. 27.—b. In 1. aor. pass.: *To be received kindly, etc.*; xv. 4. —3. Of favours, etc., as Object: *To receive, or accept, with gratitude, etc.*—4. *To receive, or admit, to one's presence, etc.*; xxviii. 30.

ἀπο-δίδωμι, f. ἀπο-δίδωσω, (1. aor. ἀπ-εδώκα), v. a. [ἀπό, “from”; δίδωμι, “to give”] (“To give from” one; hence) 1. Act. : a. Of testimony, etc.,

as Object: *To give forth, bear.*—b. Of an account, etc., as Object: *To give in, render;* xix. 40. —2. Mid.: (ἀποδίδομαι, f. ἀποδώσομαι), 2. aor. ἀπ-εδόμην, (“To give away from one's self”; hence) *To part with for payment; to sell;* vii. 9;—at v. 8 folld. by Gen. of price.

ἀπο-θνήσκω, f. ἀποθάνομαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in “strengthening” force; θνήσκω, “to die”] 1. *To die.*—2. In 2. aor.: a. *To have died, i. e. to be dead.*—b. *To be put to death:*—ἀποθάνειν is folld. by Acc. of place: *to go into a place, and to be put to death in it = to die in or at a place,* xxi. 13.

ἀποκάθιστάνω, v. a. [ἀπό; καθιστάνω = καθίστημι] A late form of ἀποκάθιστημι; see ἀποκάθιστημι;—at i. 6 the pres. (ἀποκαθιστάνεις) is used of an almost immediate future.

ἀπο-καθίστημι, f. ἀπο-καθιστήσω, (p. ἀπο-καθίστακα), v. a. [ἀπό, “back again”; καθιστημι, “to set down”; hence, “to bring into a (certain) condition,” etc.; hence, “to restore” to the original state] *To restore again to a former state; to re-establish.*

τάποκάτάστα-σις, σεως, f. [ἀποκάθιστημι, “to restore again”] (“A restoring again”;

hence) *Restoration, re-establishment, restitution.*

(ἀπο-κόπτω, f. ἀπο-κόψω), 1. aor. *ἀπέ-έκοψα*, v. a. [ἀπό, "from"; κόπτω, "to cut"] ("To cut from" an object; hence) *To cut off or away.*

ἀπο-κρίνομαι, (f. ἀπο-κρίνομαι), 1. aor. *ἀπέ-εκρίναμην*, 1. aor. pass. in mid. force, ἀπέκριθην, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) *In conversation, etc. : To reply, answer; — sometimes with Dat. of person or πρός with Acc. of person; — at xxv. 4 folld. by Objective clause.*

ἀπο-κτείνω, f. *ἀπο-κτενώ*, (p. *ἀπέ-έκτορα*), 1. aor. *ἀπέ-έκτεινα*, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.*

ἀπ-όλλυμ, f. *ἀπ-ολέσω*, (p. *ἀπ-ολώλεκα*), 1. aor. *ἀπ-ώλεσα*, v. a. [ἀπό, in "intensive" force; ὄλλυμ, "to destroy"] 1. *Act* : *To destroy utterly or entirely. — 2. Mid* : *ἀπόλλυμαι*, f. *ἀπ-ολόυμαι*, p. *ἀπόλωλα*, 2. aor. *ἀπ-ωλόμην*, ("To destroy one's self utterly"; hence) *Of persons or things : To perish.*

· *Ἄπολλων-ία, ία, f.*

[Ἄπόλλων, Ἄπόλλων-ος, "Apollo," the ancient sun-god] ("City of Apollo") *Apollonia* (now *Pollina*); a town of Mygdonia in Macedonia; xvii. 1.

Ἀπόλλως, ἄς, m. Apollōs; a Jew of Alexandria, well versed in the Jewish Scriptures, who was instructed in Christianity by Aquila and Priscilla during a visit he paid to Ephesus, A.D. 54. Afterwards he became a preacher of the Gospel, and a companion of St. Paul.

ἀπο-λογ-έομαι -ούμαι, (f. *ἀπο-λογήσομαι*), 1. aor. *ἀπέλογησάμην*, 1. aor. pass. in mid. force *ἀπέλογήθην*, v. mid. [ἀπό, "away from"; λόγος, "a word"] ("To get one's self away from" a difficulty, danger, etc., "by words"; hence) 1. *To defend one's self by speaking, to say in defence, to make one's defence. — 2. With Acc. of thing : To say, or allege, something in one's defence.*

*Ἀπολογ-ία, ία, f. [ἀπολογ-έομαι, "to defend one's self" by speaking] ("A defending one's self by speaking"; hence) *A speech in defence; a defence.**

(ἀπο-λούω, f. *ἀπο-λούσω*, 1. aor. *ἀπέ-έλουσα*, v. a. [ἀπό, "off or away"; λούω, "to wash"] "To wash off or

away").—Mid.: (ἀπο-λούμαι, f. ἀπο-λούσομαι), 1. aor. ἀπελουσάμην, *To wash off, or away, for one's self, whether actually or figuratively*;—at xxii. 16 the accent on the antepenultima of ἀπέλουσαι shows that it is the imperative mid., as the 1. aor. inf. act. requires an accent on the penultima, viz. ἀπολούσαι.

ἀπο-λῦω, f. ἀπο-λῦσσω, (p. ἀπο-λέλυκα), 1. aor. ἀπέλυσσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. Act. : a. *To release, set free.*—b. *To let, or allow, to go away or to depart.*—c. *To send away, dismiss.*—2. Mid.: ἀπο-λύμαι, ("To send one's self away"; hence) *To depart.*—3. Pass. : ἀπο-λύμαι, p. ἀπο-λέλυμαι, 1. aor. ἀπελύθην, 1. fut. ἀπο-λυθήσομαι.

†(ἀπο-πίπτω, f. ἀπο-πεσοῦμαι), 2. aor. ἀπέπεσσον, v. n. [ἀπό, "from"; πίπτω, "to fall"] *To fall from*; ix. 18, where it is strengthened by follg. ἀπό.

†ἀπο-πλέω, (f. ἀπο-πλεύσομαι and ἀπο-πλευσούμαι), 1. aor. ἀπέπλευσα, v. n. [ἀπό, "from"; πλέω, "to sail"] ("To sail from" a place; hence) *To sail away.*

ἀπορ-έω -ῶ, f. ἀπορήσω, p. ἡπόρηκα, v. n. [ἀπορ-ος, "without resources, at a loss"] 1. Neut. : *To be at a loss, to*

be perplexed or in doubt, etc.

—2. Mid. : ἀπορ-έμαι -ούμαι, (f. ἀπορήσομαι) = no. 1.

†(ἀπο-ρ-βίπτω, f. ἀπο-ρ-βίψω), 1. aor. ἀπέρ-βιψα, v. a. [ἀπό, "from"; βίπτω, "to cast or throw"; with the initial letter (ρ) doubled] ("To cast, or throw, from" a place; hence) With ellipse of ἁντρούς: *To cast themselves out of the ship into the sea*; xxvii. 43.

†(ἀπο-σκευάζομαι), 1. aor. ἀπέσκευασάμην, v. mid. [ἀπό, "away"; σκευάζομαι, "to make preparations for one's self"] ("To make preparations for one's self, etc., and go away"; hence) *To pack up and depart*; see ἐπισκευάζω.

ἀπο-στάω -σπάω, (f. ἀπο-στάσω), 1. aor. ἀπέσπάσα, v. a. [ἀπό, "away"; στάω, "to draw"] 1. *To draw away, withdraw*;—at xx. 30 in figurative force.—2. Pass. : 1. aor. ἀπέσωδοθην, *To be withdrawn; to depart, go away.*

ἀποστα-σία, σία, f. [ἀπο-στῆμι (neut.), "to stand away from"; hence, "to revolt from," through verbal root ἀποστρέμενος (= ἀπό; στά, root of Ιστῆμι)] ("A revolting from"; hence) *A defection, or departure, from certain principles, etc.*;—at xxi. 21 strengthened by follg. ἀπό.

ἀπο-στέλλω, f. ἀπο-στελλάω, p. ἀπέσταλκα, 1. aor. ἀπ-

έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth*.—2. *To send away; to bid, or command, to depart*.—3. a. *To send or despatch on some mission or service*.—b. With second Acc.: *To send forth* one as that denoted by the second Acc.; vii. 85.—Pass. : *ἀποστέλλομαι*, p. ἀποσταλμαι, 2. aor. *ἀπεστάλην*.

ἀποστολ-ή, ḥs, f. [for *ἀποστελ-ή*; fr. *ἀποστέλλω*, "to send forth," through verbal root *ἀποστελ* (= *ἀπό*; *στελ*, root of *στέλλω*)] (In pass. force, "A being sent forth"; hence) *Apostleship*.

ἀπόστολ-ος ον, m. [for *ἀπόστελ-ος*; fr. *ἀποστέλ-λω*, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀπο-στρέψω, f. *ἀπο-στρέψω*, 1. aor. *ἀπεστρέψα*, v. a. [*ἀπό*, "away"; *στρέψω*, "to turn"] *To turn away*;—at iii. 26 in figurative force.

ἀπο-τάσσω and *ἀποτάττω*, v. a. [*ἀπό*, "asunder"; *τάσσω*, "to arrange or set"] "To set asunder" from something; hence, "to detach").—Mid.: *ἀπο-τάσσομαι* (and *ἀπο-τάττομαι*), 1. aor. *ἀπετάξμην*, ("To detach one's self" from something; hence) With Dat.: *To bid adieu to, take leave of, quit, etc.*;—at xviii. 21 some editions have

ἀποτάξμενος instead of *ἀπετάξτο*, and omit the words from δέ to 'Ιερουσαλήμ; also the δέ after πάλιν.

(*ἀπο-τίθημι*, f. *ἀποθήσω*, v. a. [*ἀπό*, "away"; *τίθημι*, "to put"] "To put away").—Mid.: (*ἀπο-τίθεμαι*), 2. aor. *ἀπετίθην*, *To put away for one's self or as one's own act; to lay aside*.

(*ἀπο-τίνασσω*), 1. aor. *ἀπετίναξα*, v. a. [*ἀπό*, "off"; *τίνασσω*, "to shake"] *To shake off or away*.

(*ἀπο-φέρω*, f. *ἀποίσω*, p. *ἀπεφήνοχα*), 1. aor. *ἀπηνεγκα*, 2. aor. *ἀπηνεγκον*, v. a. [*ἀπό*, "away from"; *φέρω*, "to carry"] *To carry away from*.—Pass.: *ἀποφέρομαι*, 1. aor. *ἀπηνέχθην*;—at xix. 12 the readings vary between *ἀποφέρεσθαι* and *ἐπιφέρεσθαι*.

ἀπο-φθέγγομαι, 1. aor. *ἀπεφθεξάμην*, v. mid. [*ἀπό*, in "strengthening" force; *φθέγγομαι*, "to speak"] *To speak, utter, declare, speak forth*.

ἀπο-φορτίζομαι, v. mid. [*ἀπό*, denoting "reversal"; *φορτίζομαι* (mid.), "to load or ship"] *To unload, discharge, a cargo, etc.*;—at xxi. 8 the pres. part. *ἀποφορτίζμενος* is used to denote an almost immediate future.

ἀποχωρέω-χωρώ, (f. *ἀποχωρήσω* and *ἀποχωρήσομαι*),

1. aor. ἀπ-εχόρησα, v. n. [ἀπό, “away”; χωρέω, “to go”] *To go away, depart.*

(ἀπο-χωρίσω, f. ἀπο-χωρίσω, Attic ἀπο-χωρίσω, v. a. [ἀπό, “from”; χωρίσω, “to separate or part”] “To separate, or part, from”) — Pass.: (ἀπο-χωρίσομαι), 1. aor. ἀπ-εχωρίσθην, *To be separated, or parted, from; to depart from;—at xv. 39 strengthened by follg. ἀπό.*

Ἄππιος, ov, m. [Gr. form of Lat. Appius] *Appius*; a Roman praenomen. — Ἀππιού Φόρος, *Appius Forum* (now *S. Donato*); a town on the Appian Way (the great road leading from Rome to Naples), distant from Rome about 43 miles. It was founded by Appius Claudius Crassus, surnamed Cæcus; who also constructed, at least in part, the road which bore his name.

ἀ-πρόσκοπ-ος, ov, adj. [ἀ, “negative”; πρόσκοπ-ή, in force of “an offence,” etc.] (“Not having πρόσκοπή”; hence) *Void of, or without, offence.*

ἀπτε, f. ἀψε, 1. aor. ἦψα, v. a. *To kindle, light a fire, etc.;—at xxviii. 2 the readings vary between ἀψαρε and ἀνάψαρε; see ἀνάπτε.*

ἀπ-ωθέω -ωθώ, (f. ἀπ-ωθήσω, 1. aor. (ἀπ-έωσα and) ἀπ-ωθήσα), v. a. [ἀπό-δ, “away”;

ἀθέω, “to thrust”] 1. *To thrust away.* — 2. Mid.: (ἀπ-ωθέομαι -οῦμαι), 1. aor. ἀπ-ωθέμην, *To thrust away from one’s self, etc.; to cast off, reject.*

ἀπόλ-εια, εια, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λῦμι, “to destroy”] *Destuction.*

1. ἄπα, adv.: 1. *Perchance, indeed.* — 2. In inferential force: a. *Then, so then, therefore:—ἄπα γε, or as one word ἄπαγε, then indeed, therefore indeed.* — b. *In truth, truly, after all, it seems.*

2. ἄπα, interrogative particle (= Lat. num) in marking a question, and not rendered into English; viii. 30.

ἄραγε; see 1. ἄπα.

Ἄραψ, Ἀράψος, m. *An Arabian;—Plur.: Arabians;* — at ii. 11 = the Jews settled among the Arabians.

ἀργυρ-ῖον, ίον, n. dim. [ἀργυρ-ος, “silver”] (“A small piece of silver”; hence) 1. *Silver generally.* — 2. As made of silver: *Silver money, silver coin, silver.* — 3. *A piece of silver;—at xix. 19 the Attic drachma appears to be meant; so that, reckoning the drachma at 7½d., the value of the sum specified in the above-mentioned passage would amount to 1562*l.* 10*s.* of English money.*

ἀργυρο-κόπ-ος, ου, m. [ἀργυρός, (uncontr. gen.) ἀργυρό-ος, "silver"; κόπ, root of κοπτω, "to strike"; hence, "to hammer"] ("Silver-hammerer"; hence) *A worker, or artist, in silver; a silversmith.*

ἀργ-ύρος, ςρου, m. ("The white, or shining," metal) *Silver* [akin to Sans. *ary-una*, "white"; from root राज्, "to shine"].

1. ἀργυρ-οῦς, ἄ, οὐν (contr. fr. ἀργυρ-ος, ἄ, ον), adj. [ἀργυρός, "silver"] ("Of, or belonging to, silver"; hence) *Made of silver, silver-.*

2. ἀργυροῦς (= ἀργυρέοντς), masc. acc. plur. of 1. ἀργυροῦς; xix. 24.

†Ἀρ-εος, ειον (also "Ἀρ-εος, εία, ειον"), adj. [Ἀρ-ης, "Arēs"; the Greek god of war, the same as the Lat. "Mars"] *Of, or belonging to, Ares or Mars.*—*Ἀρεος Πάγος, the hill of Ares (or Mars), the Areopagus, was a hill at Athens over against the Acropolis. The name was hence given to the highest judicial court of Athens, which held its sittings on it, and which took especial cognizance of all capital crimes;* xvii. 19.

†Ἀρε-πάγ-ιτης, ιτου, m. [classical for Ἀρειο-πάγ-ιτης (this last form occurring only

Acta.

in late writers); fr. Ἀρειος, (uncontr. gen.) Ἀρειο-ος, "of Arēs"; πάγος, "a hill"] ("A man of the hill of Arēs"; hence) *A member of the court that held its sittings on the hill of Ares; an Areopagite; see "Apeiros.*

ἀρέσκω, f. ἀρέσω, (p. ἀρήρε-κα), 1. aor. ἀρεσα, v. n. *To be pleasing, to please.*

ἀρεσ-τός, τή, τόν, adj. [for ἀρεσκ-τός; fr. ἀρέσκω, "to please"] *Pleasing, pleasant.*

ἀριθμός, οῦ, m. *A number.*

Ἀριστ-αρχ-ος, ου, m. [Ἀριστ-ος, "best"; ἀρχ-ω, "to rule"] ("Best-ruler") *Aristarchus*; a Macedonian, one of St. Paul's companions; xix. 29, etc.

ἀρ-μα, μάτος, n. [akin to ἀρ-ω, "to fit"; hence, "to join fitly together"] ("That which is joined fitly together"; hence) *A chariot with two wheels.*

ἀρνόμαι -ούμαι, f. ἀρνησομαι, 1. aor. ἀρνησάμην, v. mid.: 1. *To say "no"; to deny.*—2. With Acc. of person: *To deny a person, i. e. to assert that one does not know him.*—3. With Acc. of thing: *To deny a thing, i. e. to assert that it has not taken place, etc.*;—at iv. 16 supply αὐτός-θι γνωστόν σημεῖν γέγονε δι' αὐτῶν.

ἀρκάζω, f. ἀρκάσω (and

L.

ἀρνάξω, p. ἡρνάκα), 1. aor. ἡρνάσσω, v. a. *To snatch away, carry off, with haste, by force, etc.*

Ἄρτεμις, ἥσος, f. *Artemis*, a Greek goddess, the same as the Roman *Diana*, the daughter of Jupiter and Latona, and the sister of Apollo; see, also, xix. 35.

ἀρτ-έμων, ἄμων and ἄμων, m. [ἀρτ-άω, in pass. force, “to be hung upon”] (“That which is hung upon” something; hence, either) 1. *The fore-sail of a vessel; or—* 2. *The main-sail or top-sail.* ἄρπος, ου, m.: 1. *A loaf of bread.*—2. *Bread.*

ἀρχ-αῖος, αῖα, αῖον, adj. [ἀρχ-ή, “a beginning”] (“Pertaining to ἀρχή”; hence) *Ancient, former, old.*

ἀρχ-ή, ἡς, f. [ἀρχ-ώ, “to begin”] 1. *A beginning, commencement.*—2. *A corner, end, of a rope, sheet, etc.*

ἀρχιερ-ατικός, ατική, ατικόν, adj. [ἀρχιερ-έντ, “High-priest”] *Of, or belonging to, the high-priest; the high-priest's, etc.*

ἀρχ-ιερέως, ιερέως, m. [ἀρχ-ός, “a chief”; ιερέως, “a priest”] (“Chief-priest”) Of the Jews: 1. *High-priest.*—2. Plur.: *The chief-priests; i. e. the heads of the 24 courses:—οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, the chief priests and the*

elders; i. e. the members of the Sanhedrim; see συνέδριον.

ἀρχ-ί-σύναγωγ-ος, ον, m. [ἀρχ-ώ, “to rule”; (-i) connecting vowel; σύναγωγ-ή, “a synagogue”] *A ruler of a synagogue.*

ἀρχώ, (f. ἀρξώ, p. ἡρχα), v. a. (“To be first”; hence) With reference to time, and in both Act. and Mid.: *To begin.*—Mid.: ἀρχομαι, (f. ἀρξομαι), 1. aor. ἡρξάμην [prob. akin to Sans. root ΑΕΗ, in force of “to be able”].

ἀρχ-ών, οντος, m. [ἀρχ-ών, “ruling”; P. pres. of ἀρχ-ώ, “to rule,” used as subst.] (“One ruling”; hence) *A ruler, chief, etc.*

ἀ-σάλευ-τος, τον, adj. [ἀ, “negative”; σάλεύ-ω, “to shake”] *Unshaken, not to be moved, unmoveable, immovable.*

ἀ-σημ-ος, ον, adj. [ἀ, “negative”; σημ, root of σημαίνω, “to mark”] (“Unmarked, without mark”; hence) Of persons, cities, etc.: *Unknown, obscure, insignificant, mean.*

ἀσθεν-εια, ειας, f. [ἀσθεν-ής, “weak”] (“The state, or condition, of the ἀσθενής”; hence) 1. *Weakness, infirmity.*—2. *An infirmity, a sickness, illness, disease, etc.*

ἀσθεν-έω-ώ, 1. aor. ἀσθένησα, v. n. [ἀσθεν-ής, “without

strength, weak"] ("To be *δοθεῖς*"; hence) 1. *To be weak, feeble, or infirm.*—2. *To be in weak, or ill, health; to be sick, etc.*

δ-σθεν-ής, ἐς, adj. [δ, "not"; σθέν-ος, "strength"] ("Without *σθένος*"; hence) 1. *Weak, infirm.*—2. *Sick, diseased.*

δοθενῶν, οὐσα, οὖν, contr. P. pres. of ἀσθενέω—As Subst. m. : *A sick person*—*οἱ δοθενοῦντες, the sick*; i. e. sick persons generally.

Ἀσία, as, f. Asia; i. e. the Roman province of Asia, of which Ephesus was the capital.—Hence, *Ἀσία-ρός, ρή, ρόν, adj. Of, or belonging to, Asia.*—As Subst. : *Ἀσιανός, οῦ, m. A man of Asia.*

τ' Ασιανός, ή, δν; Ἀσιανός, οῦ; seed Asia.

*τ' Ασι-άρχ-ης, ον, m. [Ασι-α, "Asia"; ἄρχ-ω, "to rule"] A ruler, or chief, of Asia; an *Asiarch*. This name was given to certain officers elected annually by the cities of the Roman province of Asia, subject however to the approval of the Proconsul. They had charge of the public games and of the religious theatrical spectacles, the expenses of which they defrayed at their own cost. The title appears to have been continued to those who had at any time held the office.*

*τροφή-λα, ἵας, f. [τροφ-ος, "without food"] ("The state, or condition, of the *τροφός*"; hence) *A being, or continuing, without food; a not eating, etc.; neglect of food*;—at xxvii. 21 the use of this word shows that the crew and passengers in the ship were in too great alarm to eat.*

*τροφή-ος, ον, adj. [τροφ-, "negative"; οφ-ος, "wheat, corn"; hence, "food" in general] Without food, fasting, in a state of fasting;—at xxvii. 33 this word denotes that the crew and passengers were *τροφητοι* at the approach of the fourteenth day of the storm, not that they had eaten nothing for fourteen days; see *τεσσαρεσκαιδέκατος*.*

τροκήω -ω, (f. δοκήω, p. ησκηκα), v. a. To exercise.

*τρομέν-ως, adv. [τρομεν-ος, "well-pleased, glad"] ("After the manner of the *τρομενος*"; hence) *Gladly, with gladness or joy.**

*τρωάζομαι, (f. δωνάζομαι), 1. aor. ησπασάμην, v. n. : 1. To greet, welcome, salute by words.—2. To embrace; see *δωστάζομαι*.*

*τρόσσον, comp. adv. ("Nearer"; hence, as modified sup.) *Very near, close.**

τ' Ασσός, ον, f. Assos: 1. A city of Mysia in Asia Minor, on the gulf of Adramyttium.

—2. A city of Crete;—at xxvii. 13 the readings vary between Ἀσσον (acc.), and ἀσσον (adv.); see ἀσσον.

ἀστ-εῖος, εἴα, εἰον, adj. [ἀστ-υ, “a city”] (“Of, or belonging to, a city”; hence) Of persons: *Graceful, fair, goodly, beautiful*;—for ἀστεῖος τῷ Θεῷ, see εἰμί, no. 2, b.

ἀ-στρ-ον, ον, n. (“A strewer”; hence) *A star*, as a strewer of light [d, prefix; Sans. root STRI, “to strew”].

ἀ-σύμφωνος, σύμφωνον, adj. [d, “negative”; σύμφωνος, “agreeing in sound, harmonious”] (“Not agreeing in sound, inharmonious”; hence) With πρός: *Not in accordance with, not agreeing with, at variance with*.

ἀσφάλ-εια, είας, f. [ἀσφάλ-ης, “safe”] (“The state, or condition, of the ἀσφάλης”; hence) *Safety*.

ἀσφάλεια, ἔος οὐς; see ἀ-σφάλης.

ἀ-σφάλ-ης, έις, adj. [ἀ, “negative”; σφαλ, root of σφάλλω, “to make to fall”] (“Not made to fall”; hence, “firm”; hence) Of things: *Sure, certain*.—As Subst.: *ἀσφάλεια, ἔος οὐς*, n. *Certainty, truth*.

(ἀσφάλ-ίζω, v. a. [ἀσφάλ-ης, “safe”] 1. *To make safe, sure, or secure*.—2. Mid.: (ἀσφάλ-ίζομαι, f. ἀσφάλ-ίσομαι and ἀσφάλ-ισθημαι), 1. aor.

ἡσφάλ-ισθημην: a. *To make safe, secure, etc., by one's own especial act or on one's own behalf*.—b. Folld. by εἰς: *To put into and make secure there*.

ἀσφάλ-ής, adv. [ἀσφάλ-ής, “safe”] (“After the manner of the ἀσφαλής”; hence) *Safely, securely*.

ἀτεν-ίζω, (f. ἀτενίσω), 1. aor. ἡτένισα, v. n. [ἀτεν-ής, “intend”] (“To do as the ἀτεν-ής does”; hence) With Dat. or folld. by εἰς or πρός: *To look earnestly, or steadfastly, on a person or thing*.

ἀτιμ-άζω, (f. ἀτιμάσω, p. ἡτιμάκα), 1. aor. ἡτιμάσα, v. a. [ἀτιμ-ος, “dishonoured”] (“To render ἀτίμος”; hence) 1. *To dishonour*.—2. *To treat shamefully or ignominiously*.—Pass.: (ἀτιμ-άζομαι, p. ἡτιμάσμαι), 1. aor. ἡτιμάσθην, 1. f. ἀτιμασθήσομαι.

ἀ-την, τηνίδος, f. (“That which is blown”; hence) *Vapour, etc.* [ἀ-ω or ἀ-ημι, “to blow”; akin to Sans. root वा, “to blow”].

ἀ-τοπ-ος, ον, adj. [ἀ, “negative”; τόπ-ος, “place”] (“Not being in place”; hence, “out of place”; hence) 1. Morally: *Bad, wicked, wrong, etc.*—2. *Prejudicial, hurtful, injurious*.

Ἄτταλ-εια, είας, f. [Ἄτταλ-ος, “Attalus”] (“The city

of Attalus") *Attalia*; a city on the coast of Pamphylia, built by Attalus Philadelphus, king of Pergamus, for the purpose of facilitating trade with Egypt and Syria.

ταύγή, ḥs, f. ("Bright light," esp. of the sun; hence) *Day-break, dawn.*

αὐξ-ἄνω, (f. αὐξήσω, p. ηὔξηται), v. n. *To grow, increase* [akin to Sans. root VAKSH, "to grow"].

αὔριον, adv. *To-morrow*.—As Subst.: ἡ αὔριον (sc. ἡμέρα, "day") *The morrow, the next day.*

αὐτό-μᾶ-τος, τη, τον, adj. [αὐτός, (uncontr. gen.) αὐτός, "self"; μᾶ-μαι, "to desire"] ("Self-desiring"; hence, "of one's own will or accord"; hence) *Of things: Of itself, etc., by itself, etc.*

αὐτός, τη, τό, pron. adj.: 1. *Self, very.*—As Subst.: *Of all persons: αὐτός, οὐ, μ. I myself, you yourself, he himself, etc.*—2. *With article prefixed, in all genders and cases: The same.*—As Subst.: a.

τὸ αὐτό, The same thing.—Adverbial expressions: ἐπὶ τὸ αὐτό, *together, unitedly*, i. 5; ii. 1, 44; iv. 26;—so, also, κατὰ τὸ αὐτό, xiv. 1; though this is by some considered to mean, *at the same time.*—b. *τὰ αὐτά* (contr. ταῦτα), *The same things;*

xv. 27.—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to a pron. *av*, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ḥs, οῦ; see ἀντοῦ.

3. αὐτοῦ, adv. [adverbial gen. of αὐτός, "very"] ("In the very" place; hence) *Here; there.*

ταύτο-χειρ (Gen. αὐτό-χειρος), adj. [αὐτός, (uncontr. gen.) αὐτό-ος (subst.), "one's self"; χείρ, "hand"] *By the hand, or hands, of one's self, etc.; with one's own hand or hands.*

ἀφάν-τις, f. ἀφάν-ισω and ἀφάν-ιῶ, p. ἡφάν-ικα, v. a. [ἀφάν-ής, "unseen"] 1. Act.: *To make unseen, to hide from sight.*—2. Pass.: ἀφαν-ίσομαι, (p. ἡφάνισμαι), 1. aor. ἡφαν-ισθην, (1. fut. ἀφανισθήσομαι), ("To be made unseen"; hence) *To disappear, and be no more heard of; to perish, be destroyed.*

ἀφεθήσεται; see ἀφίημι.
τάφελ-στηρ, στητος, f. [ἀφελ-ής, "without stony ground"; hence, "even, plain"; hence, of persons as to character, "simple"] ("The character of the ἀφελής"; hence) *Simplicity.*

ἀφ-ε-σις, σεως, f. [for ἀφ-ι-σις; fr. ἀφίημι (= ἀφ-έ-

“from”; **Ι**, root of **Ι-ημι**, “to cause to go, to send”), “to send away”] (“A sending away”; hence) Of sins: *Remission, pardon, forgiveness.*

ἀφ-ίημι, f. **ἀφ-ήσω**, (p. **ἀφ-εῖκα**), 1. aor. **ἀφ-ῆκα**, 2. aor. **ἀφ-ῆν**, v. a. [**ἀφ'** (see **ἀπό**), “away”; **Ἴημι**, “to send”] 1. *To send away.*—2. *To leave alone or without notice; to leave unnoticed;*—at v. 38 the readings vary between **ἴθετε** and **ἴστατε**; see **ἴαστε**.—3. a. *To forgive, remit, pardon, sin, etc.*—b. Impera. Pass.: **ἀφεθήσεται**, *It shall be forgiven*, i. e. *forgiveness shall be granted or bestowed;* viii. 22.—Pass.: **ἀφ-ίεμαι**, p. **ἀφ-εῖμαι**, 1. aor. (**ἀφ-είθην** and) **ἀφ-ίθην**, 1. fut. **ἀφ-εθήσομαι**.

τάφιξις, **εως**, f. [for **ἀφικ-σις**; fr. **ἀφικέομαι**, “to go away, depart,” through verbal root **ἀφικ** (= **ἀφ'**; see **ἀπό**; **ἴκ**, root of **ἴκνεομαι**)] *A going away, departure.*

(**ἀφ-ίστημι**, f. **ἀπο-στῆσω**), 1. aor. **ἀπ-έστησα**, as v. a. in causal force;—but as v. n. (p. **ἀφ-έστηκα**), 2. aor. **ἀπ-έστη** [**ἀφ'** (see **ἀπό**), “away”; **ἴστη-μι**, etc., “to make to stand”; in perf., etc., “to stand”] 1. Act.: (“To cause to stand away”; hence) *To draw off or away.*—2. Neut.: *To depart.*
τάφνα, adv. *Suddenly, of a sudden.*

ἀφ-ορῆσις, f. (**ἀφ-ορίσω** and) **ἀφ-ορίω**, 1. aor. **ἀφ-όρισα**, v. a. [**ἀφ'** (see **ἀπό**), “from”; **ὄρισω**, “to bound”; hence, “to part”] (“To part from” others, etc.; hence) *To separate, set apart.*

ἄ-φων-ος, **ον**, adj. [d, “negative”; **φων-ή**, “a voice or cry” of animals] (“Without **φωνή**”; hence) *Dumb, mute.*

Ἀχαΐα, **ας**, f. **Achaia**; originally the name of the land of the Achaeans in the Peloponnesus; but under the Romans it denoted that province which comprised the whole of the Peloponnesus and all N. Greece as far as, but not inclusive of, Thessaly.

τάχλης, **ῦος**, f. *A thick mist*;—hence a disorder of the eye so called, which causes those affected by it to seem to see through a thick mist or fog. It was with this disorder that Elymas, the sorcerer, was punished previous to his total blindness; xiii. 11.

ἄχρι (before a vowel **ἄχρις**), adv. With Gen.: 1. Of place: *Up to, as far as.*—2. Of time: a. *Until*;—**ἄχρις οὗ** (= **ἄχρις τοῦ χρόνου**, *ἐν* **φ**), *until the time that*; vii. 18.—b. *Up to, as long as;*—at xx. 6 supply **πλεύσαντες** with **ἄχρι** **ἡμερῶν πέντε**, (*having sailed*) *up to (or as long as) five days*, i. e. after a voyage of five days.

*Βαβύλων, Ἔρος, f. ("Confusion") *Babylon*; more anciently *Babel*; the chief city of *Babylonia*, a country of *Asia*.

βαθύς, εῖα, ὁ, adj. *Deep*;—at xx. 9 used figuratively of sleep.

βάλ-λω, (f. βάλλω), p. βέβληκα, 2. aor. ἔβαλον, v. a. and n. ("To cause to fall"; hence) 1. Act.: a. *To throw, cast.*—b. With εἰς φύλακν: *To throw, etc., into prison.*—2. Neut.: Of the wind as Subject: ("To cast itself"; hence) *To beat, rush violently, etc.* [akin to Sans. root *GAL*, "to fall"].

βαπτίζω, f. βαπτίσω, p. βεβαπτίκα, 1. aor. ἔβαπτίσα, v. a. and n. [akin to βάπτω, "to dip in water"] ("To dip in water"; hence) 1.: a. Act.: *To baptize a person.*—b. Neut.: *To baptize, administer baptism*;—at xix. 4 folld. by cognate Acc.—2. Mid.: βαπτίζομαι, 1. aor. ἔβαπτισάμην, ("To dip one's self in water"; hence) *To get baptism for one's self; to receive baptism;*—at xxii. 16 the accent on the antepenultima of βαπτίσω shows that it is the 1st aor. imperative mid., as the 1. aor. inf. act. requires the accent on the penultima, viz. βαπτίσαι. —3. Pass.: βαπτίζομαι, p. βεβαπτίσμαι, 1. aor.

ἔβαπτισθη, 1. f. βαπτισθήσομαι, ("To be dipped in water"; hence) *To be baptised*;—at xvi. 33 ἔβαπτισθη takes the number of its nearest Subject, viz. *abtós*.

βάπτισαι, 2. pers. sing. 1. aor. imperat. mid. of βαπτίζω; xxii. 16.

βάπτισ-μα, μάτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βάπτιδ-σω, "to baptize") ("The baptizing thing"; hence) *Baptism*.]

βάρβαρος, οὐ, m. *A barbarian*; i. e. one not of the Greek race.

βαρ-έως, adv. [βαρ-ός, "heavy"] ("After the manner of the *Barús*"; hence) *Heavily*, whether actually or figuratively:—βαρέως ἀκούειν, *to hear heavily*, i. e. *to be dull of hearing, or to hear with pain*, in which last meaning the words occur in Xenophon, *Anab.* 2, 1, 9.

*Βαρθολομαῖς, οὐ, m. ("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

*Βαριησοῦς, οὐ, m. ("Son of Jesus or Joshua") *Baryesus*; a false prophet mentioned at xiii. 6.

*Βαρνάβας, α, m. ("Son of prophecy or exhortation"; or (not so probably) "of consolation") *Barnabas*, the sur-

name of Joses, a Levite of Cyprus, the first member of the early Church who sold his property and placed the proceeds at the disposal of the Apostles; and who is spoken of at xi. 24 as "a good man, and full of the Holy Ghost and of faith." He accompanied St. Paul on his first missionary journey (xiii. 2 *sqq.*), and was about to proceed with him on a second journey of the same nature, when so sharp a contention arose between the two respecting Mark, the nephew of Barnabas, "that they departed asunder one from the other" (xv. 39).

βάρος, *eos ous*, n. [akin to βαρύς, "heavy"] *Weight, burden, load*; — at xv. 28 in figurative force.

*[†]Βαρσάβας, *â*, m. (prob. "Son of satiety") *Barsabas*; the name of two persons mentioned in the Acts: 1. Joseph Barsabas, who after the fall of Judas Iscariot "was numbered with the eleven Apostles"; i. 23 *sqq.* — 2. Judas Barsabas, who was sent with Paul and Barnabas to Antioch; xv. 22.

βάρ-ύς, *eia, û*, adj. ("Heavy," whether actually or figuratively; hence) 1. *Weighty, important, serious*; xxv. 7. — 2. *Grievous, op-*

pressive, afflictive; xx. 29. ²⁰Comp.: βάρ-ύτερος; (Sup.: βάρ-ύτατος) [akin to Sans. *gur-u*, originally *gar-u*, "heavy"].

βασιλ-έια, *elas*, f. [βασιλ-έω, "to be a king, to reign"] ("A reigning"; hence) *A kingdom*.

βασιλεύς, *êos*, m. *A king*.
βασιλ-ίκος, *ikhi, ikôn*, adj. [βασιλ-έύς, "a king"] 1. *Of, or belonging to, a king or the king; a, or the, king's*; — at xii. 20 supply *χώρας* with βασιλίκης. — 2. *Of a robe, etc.: Such as a king has or wears; royal*.

βασιλ-ίσσα, *issoys*, f. [id.] *A queen*.

†βά-σις, *seos*, f. [βα-ίνειν, "to go"] ("A going or stepping"; hence) *A foot*, as that by which going or stepping is accomplished.

βαστάζω, f. βαστάσω, 1. aor. *εβάστασα*, v. a. *To carry, bear*, whether actually or figuratively. — Pass.: βαστ-άζομαι, (1. aor. *εβαστάχθην*, 1. fut. *βασταχθσομαι*).

βάτος, *ou*, (m. and) f. *A bramble-bush; a bush in general*.

βεβηλ-όω -â, 1. aor. *εβε-βήλωσα*, v. a. [βέβηλ-ος, "unhallowed, profane"] *To make unhallowed; to profane, desecrate*.

*Βενιάμιν, m. indecl. ("Son

of right hand," i. e. of good luck) *Benjamin*; the youngest son of the patriarch Jacob; see Gen. xxxv. 18.

†Βερ-νίκη, νίκης, f. [shortened fr. Βερ-ε-νίκη, the Macedonian form of Φερ-ε-νίκη; fr. φέρ-ω, "to bring"; (ε) connecting vowel; νίκη, "victory"] ("She that brings victory; the victorious") *Bernice*; the eldest daughter of Herod Agrippa I. She was first married to her uncle Herod, king of Chalcis, after whose death (A.D. 48) she lived with her brother Herod Agrippa II. As her second husband she had Polēmon, king of Cilicia, but soon left him and returned to her brother.

†Βέροια, ας, f. *Bérœa*, or *Bérēa*; a city of Macedonia; xvii. 10, 30.—Hence, *Βεροιάς* (= *Βεροιά-ιος*), a, or, adj. *Of, or belonging to, Bérœa; Bérœan*.

†Βεροιάος, α, ον; see *Bérœa*.

βῆ-μα, μάτος, n. [βαίνειν, "to go"; also, "to mount," through root βῆ] 1. ("That which goes"; hence, "a step"; hence) *Space, or room, on which to set the foot*; vii. 5. —2. ("That which is mounted"; hence) *Of a magistrate, etc.: A tribunal, judgment-seat, etc.*

†βία, ας, f. *Force, violence*.

†βία-ιος (trisyll.), ια, ιον,

adj. [βία, (uncontr. gen.) βία-ος, "force"] ("Of, or pertaining to, βία"; hence) *Of the wind, etc.: Strong, mighty, violent, etc.*

βίβλος, ον, f. ("The inner bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book, etc.*

Βιθυνία, ας, f. *Bithynia*; a country of Asia Minor, and a province of the Roman Empire.

†βίω-σις, σεως, f. [for βίοσις; fr. βιό-ω, "to live"] ("A living"; hence) *A way, or mode, of life*.

†Βλαστός, ον, m. [βλαστός, "a sprout, shoot"; also, "offspring"] *Blastus*; the chamberlain of king Herod Agrippa I.; xii. 20.

βλασφημ-έω -ώ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. a. and n. [βλάσφημ-ος, "speaking profanely"] 1. Act. : *To speak profanely of or about; to blaspheme.* — 2. Neut. : *To speak profanely or blasphemously; to blaspheme.*

βλάσ-φημ-ος, ον, adj. [prob. for βλάψ-φημ-ος; fr. βλάψ-ις, "hurt, damage"; φημ-ί, "to speak"] ("Speaking hurt or damage"; hence, "evil-speaking, slanderous"; hence) *Blasphemous.*

βλέψω, f. βλέψω, (p. βλ-

βλέφα, v. a. and n. : 1. Act. : a. *To see or behold* an object.—b. *To look on or at.*—2. Neut. : a. *To possess the faculty of sight, to see, whether physically or spiritually.*—b. *To behold, look.*—c. *Of a place: To look, lie, face, be situated towards any quarter;* xxvii. 12; cf. Lat. *specto* in same force.—d. Imperat. pres. plur. : **βλέψετε**, *See, i. e. take heed, beware.*

βο-άω -ώ, (f. **βοήσω**, p. **βε-βόηκα**), 1. aor. **ἔβόησα**, v. n. and a. : 1. Neut. : *To cry, or call, out; see ἐκίφωνέω.*—2. Act. : *With Acc. of thing: To call out something [akin to Sans. root **HVE**, “to call”].*

βοηθε-ια (quadrisyll.), *las*, f. [**βοηθέ-ω**, “to help”] (“A helping, help”; hence, concrete) *A help, an assistance*; i. e. something which affords help or assistance. The term is used at xxvii. 17 of certain appliances employed for strengthening a ship and preventing its being broken up by the violence of the waves in a storm.

βοηθ-έω -ώ, (f. **βοηθήσω**, p. **βεβοήθηκα**), 1. aor. **ἔβοηθησα**, v. n. [**βοηθ-ός**, “an aider”] (“To be a **βοηθός**”; hence) 1. *Alone: To help; to give help, aid, or assistance.*—2. *With Dat. : To aid, assist, help, succour, a person.*

†(βολ-ήω), 1. aor. **ἔβολήνω**, v. n. [for **βολίδ-σω**; fr. **βολίς**, **βολίδ-ος**, “anything thrown”; hence, “a sounding-lead”] *To cast the sounding-lead; to throw the lead; to sound.*

(**βουλ-έω**, f. **βουλεύσω**, p. **βεβούλευκα**, v. n. [**βουλ-ή**, “counsel”] *To take counsel.*

—Mid. : **βουλ-εύομαι** (f. **βουλεύσομαι**), 1. aor. **ἔβουλευσάμην**, *To take counsel with one's self, etc.; to deliberate, design, purpose, etc.*

βουλ-ή, *ής*, f. [**βούλ-ομαι**, “to will”] 1. *Will.*—2. *Counsel, plan, design, etc.*

βούλ-ημα, *ήμάτος*, n. [**βούλ-ομαι**, “to will”] (“That which is willed”; hence) *A design, purpose, intention.*

βούλ-ομαι, f. **βούλησομαι**, p. **βεβούλημαι**, 1. aor. **ἔβουλήθην** and **ἡβουλήθην**, v. mid. *To will, wish, desire;*—at xxv. 22 the imperf. is put alone, in the place of the more usual construction of **τίνειν** with the imperf. : **ἔβουλόμην**, *I should wish, or I would, if I might;* see **τίνειν**, no. 1, a. [root **βούλ** (= **βολ**), akin to Sans. root **VRI**, “to choose”].

†βραδ-υ-πλο-έω -ώ, v. n. [**βραδ-ύς**, “slow”; (**υ**) connecting vowel; **πλόος** (contr. **πλοῦς**), “a sailing, a voyage”] (“To have a slow sailing, etc.; hence) *To sail slowly.*

βράχ-ίων, *ιονος*, m. *An arm*

[prps. skin to Sans. root **GRAH**, “to take, seize”].

βράχυς, εῖα, ὁ, adj.: 1. *Small, little.* — As Subst.: βράχυ, n. *A small, or little, space, distance, etc.* — 2. Of time: *Little, short, brief.* — As Subst.: βράχυ, n. *A little while, a short time, a brief interval.*

βρέφ-ος, εος ους, n. *A new-born child, a babe, an infant* [akin to Sans. *garbh-a*, “the womb”].

†βρύχω, (f. βρύξ, 1. aor. βρυγα), v. n. *To gnash the teeth.*

†βύρσ-εύς, ἔως, m. [βύρσ-α, “a hide”] (“*Hide-man*; hence) *A tanner.*

†βωμός, οῦ, m. *An altar.*

*†1. Γάζα, ης, f. (“*Strong Place*”) *Gaza* (now *Ghuzzeeh* or *Azzak*); one of the five chief cities of the Philistines, in the S.W. of Palestine, on the frontier towards Egypt.

*2. γάϊα, ης, f.: 1. *Royal treasure.* — 2. *Wealth, riches, in general* [Persian word].

Γάϊος, ου, m. [γάϊος, Doric for γῆιος, “of, or belonging to, earth”] *Gaius*; the name of two men mentioned in Acts: 1. A Macedonian; xix. 29. — 2. A man of Derbē; xx. 4.

†Γάλατι-κός, κή, κόν, adj. [Γαλατι-α, “*Galatia*; a country of Asia Minor”] *Of,*

or belonging to, Galatia; Galatian.

*Γαλιλαία, α, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phoenicia and Coës-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of Tyre. — Hence, Γαλιλαῖ-ος, α, ον (for Γαλιλαῖ-ος), adj. *Of, or belonging to, Galilee; Galilean.* — As Subst.: Γαλιλαῖος, ον, m. *A man of Galilee; a Galilean* [“a circle or circuit”; the term *Eretz ha-gdil*, “*Land of the circle or circuit*,” being that which is employed to denote this district at 1 Kings ix. 11 *sqq.*, where the transfer of it to Hiram is mentioned; cf., also, 2 Chron. viii. 2].

Γαλιλαῖος, α, ον; Γαλιλαῖα, ον; see Γαλιλαία.

†Γαλλιόν, ονος, m. [Gr. form of Lat. *Gallio*] *Gallio* (*Iunius Annæus*), brother of Lucius *Annæus* Seneca the philosopher, and Roman pro-consul of Achaia when Paul was at Corinth, A.D. 53.

*†Γαμαλιήλ, ον. indecl. [“*God is my recompense*”] *Gamaliel*; a Pharisee and celebrated doctor of the law,

the preceptor of St. Paul; xxiii. 3. At v. 34 *sqq.* he is spoken of as having given prudent advice to the Sanhedrim respecting the treatment of Peter and the other Apostles.

γάρ (usually the second word in a clause; but at iv. 16; xiii. 36; xvii. 28; xxiii. 8; xxv. 11; xxvi. 16; xxviii. 22 found in the third place), conj.: 1. *For* : — *καὶ γάρ*, an elliptical mode of expression wherein *καὶ* reiterates, as it were, what has preceded, while *γάρ* assigns the reason of what follows; e. g., *and* (such and such is the case, or I say so) *for*; hence commonly rendered *and truly, for indeed, for of a surety*. — 2. After other particles in strengthening force: *Then, indeed* : — *οὐ γάρ, no indeed, not so indeed, nay verily*, xvi. 37.

γε, enclitic particle: *At least, indeed, at any rate* [prob. akin to Sans. *gha* or *ghā*, an old pronominal base].

γεγονές, *νία, ὁς*, P. perf. of *γίνομαι*: — *τὸ γεγονός, that which had happened or occurred*, v. 7; cf., also, iv. 21, etc.

γεν-έα, *εᾶς*, f. [γεν, root of *γίνομαι*: Of persons, “to be born”] (“A being born, birth”; hence) *A generation*; i. e. the persons living at a certain time.

γεν-ν-άσ-ώ, f. *γεννήσω*, p. *γεγέννηκα*, 1. aor. *ἐγέννησα*, v. a. [root *γεν* (see *γίνομαι*) with *ν* doubled] (“To cause to be born”; hence) 1. Act.: a. Of a father: *To engender, beget*. — b. Of a mother: *To bear, bring forth*. — 2. Pass.: *γεν-ν-άσματ-άμαι*, p. *γεγέννημαι*, 1. aor. *ἐγεννήθην*: Of a child: *To be born*.

γέν-ος, *εος ους*, n. [γεν, root of *γίνομαι*, “to be born”] (“That which is born”; hence) 1. *Offspring, whether a single child or several*. — 2. *Family, kindred, etc.* — 3. *A stock, or race, of men*.

γερουσία, *ας, f.* [fem. of *γερούσιος*, “of, or belonging to, an elder or the elders,” used as subst.] *The council of the elders, the Senate*.

(γεύ-ω, f. *γενός*), 1. aor. *ἔγευσα*, v. a.: 1. Act.: *To give a taste of*. — 2. Mid.: *γεύ-ομαι*, f. *γεύσομαι*, 1. aor. *ἔγευσάμην*, p. pass. in mid. force *γέγευ-μαι*, (“To give one’s self a taste of”; i. e.) a. *To taste*. — b. With Partitive Gen.: *To taste something*. — c. *To take food, to eat*.

γῆ, *γῆς*, f.: 1. *Earth, as opp. to “heaven”*. — 2. *Land, as opp. to sea*. — 3. *A land, country*. — 4. *The ground*.

γίνομαι, *γίγνομαι*, f. *γενήσομαι*, p. *γέγονα*, plup. *ἔγεγόνειν*, 2. aor. *ἐγενόμην*; also in

pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενηθήσομαι), v. mid. ("To come into being"; hence) 1. *To be born* ;—at xxii. 28 fr. πολιτεῖας, supply πολίτης as the complement of γεγένημαι.—2. *To be made, formed, or created.*—3. a. *To happen, come to pass, be done, take place, occur.* — b. Imperf.: ἐγένετο, *It came to pass* ;—at iv. 5 the Subject of ἐγένετο is the clause συναχθῆναι . . . 'Ιερουσαλήμ.—4. a. With predicate: *To be, become, or be made something.*—b. *To become of* a person or thing; xii. 18.—5. Like εἰμί: a. *To be* ;—at xxvii. 27 the readings vary between ἐγένετο and ἐγεγένετο ; see ἐπιγίγνομαι, no. 2.—b. With Dat. of person: *To be for, i. e. to belong to.*—c. With εἰμὶ and Acc.: *To be for, i. e. to be made, or become, that which is denoted by εἰμὶ and its Acc.*; iv. 11, etc.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite word: εἰμί alone is thus employed; see εἰμί [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, "to be born"; also, "to become, take place"].

γί-νέ-σκω, γι-γνά-σκω, f. (γνώσω), γνώσομαι, p. ξγνωκα, 2. aor. ξγνων, (imperat. γνώθι,

subj. γνῶ, γνῆς, γνῆ, opt. γνοῖν, inf. γνῶναι, part. γνούς), v. a.: 1. *To perceive, mark, observe, understand, learn.*—2. In past tenses: ("To have perceived," etc.; hence) *To know* [root γνω, akin to Sans. root JĀN, "to know"; cf. Lat. no-sco (old form gno-sco), Eng. "know"].

γλυκύ-ος, εος ους, n. [akin to γλυκ-ός, "sweet"] *Sweet* now wine, must.

γλώσσα, ης, f.: 1. *A tongue* of a person, etc.—2. *A tongue, language* ;—at ii. 11 in plur.

γνώ-μη, μης, f. ("That which knows"; hence, "the mind"; hence) *A purpose, intention, resolve* [root γνω; see γινώσκω].

γνω-ρ-ίω, f. γνωρίσω (Attic, γνωριῶ, p. ἐγνώρικα), 1. aor. ἐγνώρισα, v. a. *To make known; to reveal, declare* [root γνω; see γινώσκω].

γνω-στης, στου, m. With Objective Gen.: *One that knows; one acquainted with* [root γνω; see γινώσκω].

γνω-στός, στή, στόν, adj. *Known* [root γνω; see γινώσκω].

γογγυσ-μός, μοῦ, m. [for γογγυδ-μός; fr. γογγύζω (= γογγύδ-σω), "to mutter"] *A muttering, murmuring.*

γόμ-ος, ου, m. [for γέμ-ος; fr. γέμ-ω, "to be full"; properly, of a ship] ("The

full thing"; hence) *A ship's freight or cargo.*

γόνατα, nom. and acc. plur. of γόνον.

γόνον, ἄρος (Dat. Plur. γόν-
ἄσι), n. *A knee* :—γόνατα
τιθέναι, (to place, i. e.) *to bend*
the knee in token of homage
[akin to Sans. jānu, "aknee"].

γράμ-μα, μάτος, n. [for
γράφ-μα; fr. γράφ-ω, "to
write"] ("That which is
written"; hence, "a written
character, a letter" of the
alphabet) Plur. (so only in
Acts) = Lat. *literæ*: 1. *A
letter, epistle.*—2. *Learning.*

γραμμάτ-ένε, ἔως, m. [γράμ-
μα, γράμματ-ος, "a written
character, a letter"] ("He
who attends to γράμμα";
hence, "a writer or copyist";
"a letter-man"; hence) 1. In
Greek cities: *A clerk, secre-
tary*;—a general name given
to persons employed by the
magistrates for certain official
purposes, of whom some few
were real state-officers of con-
siderable rank. Of this class the
one mentioned at xix. 35 seems
to have been. In the Syriac
Version the word γραμματένες
is translated as "the first
person in the city."—2. Among
the Jews after the return from
the captivity: a. *A scribe*; i. e.
one whose office it was to ex-
pound the Law as well as to
transcribe it.—b. Plur.:

Scribes;—in connexion with
(ἀρχιερεῖς or) πρεσβύτεροι,
Scribes, who were members of
the Sanhedrim.

γράφ-ή, ἥς, f. [γράφ-ω, "to
write"] ("That which is writ-
ten"; hence) Sing. and Plur.:
With art.: *The Scripture* or
Scriptures; i. e. the inspired
writings;—for i. 16 cf. Pa.
xli. 9.

γράφω, f. γράψω, p. γέγραφα,
1. aor. ἔγραψα, v. a.: 1. *To
write.*—2. Impers. perf. ind.
pass.: γέγραπται, *It is writ-
ten*, i. e. in the Scriptures;—
at i. 20 the Subject of γέγρα-
πται is the clause γενηθήτω . . .
ἔτερος; cf., also, vii. 42; xiii.
33; xv. 15; xxiii. 5.—Pass.:
γράφομαι, p. γέγραμμαι, (1. aor.
ἔγραφθην), 2. aor. ἔγραφην.

γρηγορ-έω -ώ, 1. aor. ἔ-
γρηγόρησα, v. n. [late pres.
fr. ἔ-γρηγορ-α, perf. of ἔγειρος,
"to rouse"] ("To rouse one's
self"; hence) 1. *To watch, to
be watchful.*—2. Mentally: *To
watch, to be vigilant.*

γυμνός, ἡ, ὅν, adj. *Naked,
without clothing.*

γύν-ή, αικός, f. ("She who
brings forth"; hence) 1. *A
woman.*—2. *A wife* [akin to
Sans. root JAN, in transitive
force, "to bring forth"].

γωνία, ἵας, f. *A corner,
angle.*

*Δαβίδ, m. indecl. ("Be-

loved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

Δαιμόν-ιον, *ion*, n. (dim. only in form) [δαιμων, δαιμον-ος (fr. δαιω, "to distribute, apportion"), "a distributor or apportioner" of one's lot; hence, "a deity, a god"] *A deity, a god.*

Δάκ-ρω, *rōs*, n. ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root DAMC, or DAC, "to bite"; cf. Lat. lacrima, old form dac-rima].

†Δάμαρις, *eis*, f. [prob. for Δάμαλις, fr. δάμαλις, "a heifer"] *Damaris*; a woman at Athens converted to Christianity by St. Paul; xvii. 34.

***Δαμασκός**, *oū*, f. (Supposed to mean either "Activity," with reference to its traffic;—or else, from another root, "Level and lovely spot"; see below) *Damascus*; the capital of Syria, situated in a plain so fruitful and lovely that it was frequently described as Paradise.

Δάπτην-άσι -ώ, f. δάπτην-ήσω, (p. δεδάπτηνηκα), 1. aor. δάπτην-ησα, v. (a. and) n. [δαπτν-η, "expenditure"] *To expend, spend.*

Δέ, conj.: 1. *And, also.*—2. *But*; see μέν.

Δέ-ησις, *ήσεως*, f. [δέ-ομαι,

"to beg" something of a person] ("A begging"; hence) *Entreaty, supplication, request, prayer.*

Δέε, imperf. *δέει*, subj. δέη, (opt. δέοι), inf. δέεν, part. δέον, (f. δέησει, 1. aor. δέεησε), v. n.: impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] *It is binding or necessary; it is needful.*

Δεικ-νῦμι(δεικ-νῦω), f. δειξω, (p. δέδειχα), 1. aor. δέειχα, v. a. *To shew* [akin to Sans. root DIQ, "to show"].

Δεισιδαιμονέστερος, *a, or*; see δεισιδαιμων.

†Δεισιδαιμον - ία, *ias*, f. [δεισιδαιμων, δεισιδαιμον-ος, "religious"] ("The state, or condition, of the δεισιδαιμων"; hence, "a fearing of the gods"; hence) *Religion*.—N.B. As Agrippa was a Jew, Festus would hardly insult him by calling his belief a "superstition"—as he is represented as doing in the English Version. This view of the word tends to confirm the remarks made under the article δεισιδαιμων below.

†Δεισ-ι-θαίμ-ων, *oнос*, adj. [for δειδ-ι-θαίμ-ων; fr. δειδ-ω, "to fear"; (i) connecting vowel; θαίμ-ων, "a deity"; see δαιμόνιον] ("Fearing the deities"; hence) 1. In a good sense: *Religious*.—2. In a bad: *Superstitions, bigoted.*

—N.B. As St. Paul evidently would not employ language that would unnecessarily irritate the Athenians, the word seems to denote at xvii. 22 the former of the above meanings, rather than the latter, as given in the English Version. Further, the comparative degree at the place above cited has the meaning of a modified superlative, and should be rendered “very religious,” or “very much devoted to the worship of the gods”: whereby, be it remarked, St. Paul may be regarded as insinuating an answer to the charge against him of being “a setter-forth of strange gods.” ~~εἰσι~~ Comp.: δεισιδαιμον-έστερος.

δέκα, num. adj. indecl. *Ten* [akin to Sans. *daça*, “ten”].

†δέκα-δύο, δυοῖν, dual num. adj. [δέκα, “ten”; δύο, “two”] (“Ten-two”; i. e.) *Twelves*;—at xix. 7; xxiv. 11 the readings vary between δεκαδύο and δώδεκα.

δεκ-τός, τή, τόν, adj. [for δεχ-τός; fr. δέχ-ομαι, “to receive”] (“That is to be received or accepted”; hence) *Acceptable, welcome, etc.*

†δεξι-ο-λαβ-ος, ου, m. [δεξι-ά, “right-hand”; (ο) connecting vowel; λαμβάνω, “to take,” through root λαβ] (“Right-hand-taker”; translated in English Version)

Spearmen.—The word does not occur in any good Greek author, and the opinions concerning its meaning vary. By some the δεξιολάβοι are supposed to be the constables or police who seized criminals and took them to prison or to punishment. By others they are regarded as soldiers who carried a lance in their right hand, and at the same time guarded the prisoners, whose right hand (or arm) was chained to the left hand (or arm) of those who had the charge of them.

δεξιός, *id*, *ίδν*, adj. *Right*, as opposed to “left.”—Adverbial expressions: *ἐκ δεξιῶν, on the right, on the right hand*.—As Subst.: δεξιά, *ās*, f. *The right hand* [akin to Sans. *daksh-a*].

δέομαι, f. δεήσομαι, 1. aor. δεήθηται, v. mid. (“To want, need,” etc.; hence) 1. With Gen. of person: (“To want” a person to do, etc., something; hence) *To beg, entreat a person to do something*.—2. *To make entreaty or supplication, to pray, etc.*

†δέρβαιος, *a*, or; see Δέρβη.

†Δέρβη, *ης*, f. *Derbē*; a town of Lycaonia, supposed to have been in the vicinity of the pass called “The Cilician Gates.”—Hence,

Δερβ-αῖος, ἀλα, αῖον, adj. *Of, or belonging to, Derbē.*

δέρω, (f. δερῶ), 1. aor. δέρειρα, v. a. ("To skin, flay"; hence) *To beat, or scourge, severely.* —Pass. : (p. δέδαρμαι, 2. aor. δέδρην), 2. fut. δάρθσομαι [akin to Sans. root *DRL*, "to divide, to tear"]

δεσμά, ἀν; see δεσμός.

δεσμ-εύω, v. a. [δεσμ-ός, "a bond or fetter"] ("To use a δεσμός to"; hence) *Of persons as Object: To bind, put in bonds or chains.*

(δέσμ-ιος, ία, ίον, adj. [id.] ("Of, or pertaining to, δεσμός"; hence) *In bonds, fettered.* —As Subst. :) δέσμιος, ου. m. ("One who is in bonds," etc.; hence) *A prisoner.*

δε-σμός, σμοῦ, m. (irreg. plur. δεσμά, ἀν, n.) [δέ-ω, "to bind"] ("That which binds"; hence) 1. *A fetter, bond, chain.* —2. *Bonds, imprisonment.*

†δεσμο-φύλαξ, φύλακος, m. [δεσμός, (uncontr. gen.) δεσμός, in force of "imprisonment"; φύλαξ, "a guard"] ("Imprisonment - guard"; hence) *A keeper of a jail, a jailor.*

δεσμωτήρ-ιον, ίον, n. [for the formation of this word, a subst. δεσμωτήρ, δεσμωτήρ-ος (=δεσμότης, ου), "a prisoner," is required, though not found in Lexicons] ("A thing per-

taining to a δεσμωτήρ"; hence) *A prison.*

†δεσμώ-της, του, m. [for δεσμό-της; fr. δεσμό-ω, "to bind"] ("One who is bound"; hence) *A prisoner.*

δεσ-πότ-ης, ου, m. : (1. *A master of a house or household*; as opposed to οἰκέτης, "a domestic." —2.) *A ruler, lord*; —at iv. 24 applied to God [prob. akin to Sans. *dam-pat-i*, "master of a house"].

δέῦρο, adv. : 1. *Hither.* —2. As a particle denoting exhortation, etc. : *Come!*

†δευτερ-αῖος, ἀλα, αῖον, adj. [δευτερ-ος, "second"] ("Pertaining to δεύτερος"; hence) *On the second day.*

δεύ-τερος, τέρα, τερον, adj. *Second* : —Adverbial expressions : ἐκ δευτέρου, *a second time*, x. 15; xi. 9; —ἐν τῷ δευτέρῳ, *at the second time*, vii. 13 [prob. akin to δύο, "two"].

δέχ-ομαι, (f. δέξομαι), p. δέδεγμαι, 1. aor. δέδεξμην, v. mid. : 1. *To receive, take, etc.* —2. With Acc. and Inf. in force of Lat. Gerund in *dum* preceded by *ad* : *To receive something in order to do, etc., or for the purpose of doing, etc., that which is denoted by the verb*; vii. 38. —3. *Of persons: To receive with hospitality, to entertain.* —4. *Of the Gospel,*

etc. : *To accept, give ear to, embrace, etc.* [akin to Sans. root DAGH, "to attain"].

δέω, f. δήσω, p. δέδεκα, 1. aor. δέδησα, v. a. *To bind, tie, fasten, fetter*;—at xx. 22 in figurative force.—Pass. : p. δέδεμαι, 1. aor. δέδέθην, (1. f. δέδησομαι) [probably akin to Sans. root DĀ, "to bind"]

δῆ, adv. : *As a particle of exhortation : Now, indeed, etc.*

†θημηγορ-έω-ω, v. n. [θημηγόρ-ος, "one who harangues the people"] ("To be a δημηγόρος"; hence) *To harangue the people, to make a public oration.*

†(Δημήτρ-ίος, ιον, adj. [Δημήτρο, Δημήτρ-ος, "Dēmētēr," i. e. "Mother Earth"; the Greek name of the goddess called by the Romans "Ceres"] *Of, or belonging to, Dēmētēr.*—As Subst.) Δημήτριος, ον, m. ("One belonging to Dēmētēr") *Demetrius*; a silversmith of Ephesus, whose occupation it was to make silver shrines representing the shrine of Artēmis (or Diāna); xix. 24, 38.

†θῆμος, ον, m. *The people; esp. in a public assembly.*

†θημοσίᾳ; see δημόσιος.

†θημό-σίος, σία, σίον, adj. [θῆμος, (uncontr. gen.) θῆμος, "the people"] ("Of, or belonging to, the θῆμος"; hence) *Public.*—Adverbial

fem. Dat. : θημοσίᾳ, *Publicly.*

1. Δῖα, acc. sing. of Ζεύς.
2. διά, prep. gov. gen. and acc. : 1. With Gen. : a. *Locally* : *Through*.—b. Of time : (a) *Throughout, during* :—διά παρά τός (so. χρόνου), *throughout all time, i. e. continually, ever, etc.*; see διαπαρά τός.—(b) *After, after an interval of.*—c. *On account of, for the sake of, for.*—d. *Through, by means of, by.*—2. With Acc. : a. *Through, in consequence of, owing to.*—b. *On account of, for the sake of, for.*—c. *Because of, by reason of* [akin to Sans. dva, "two"; and so, etymologically, "twice; in two parts"].

διά-βαίνω, f. διά-βήσομαι, p. δια-βέβηκα, 2. aor. δι-έβην, v. (a. and) n. [διά, "over, across"; βαίνω, "to go"] *To go, or pass, over or across; to cross.*

διάβολ-ος, ον, m. [for διάβαλ-ος; fr. διαβάλ-λω, "to accuse falsely"] *A false accuser, a slanderer; an epithet of Satan or the Devil.*

δι-αγγέλλω, (f. δι-αγγελλᾶ), 1. aor. δι-ήγγειλα, v. a. [διά, in "strengthening" force; ἀγγέλλω, "to carry a message about"] ("To carry a message thoroughly about" something; hence) *To proclaim; to declare, or signify, plainly.*

(διά-γίγνομαι, f. διά-γενησομαι, p. διά-γέγονα), 2. aor. δι-εγενομην, v. mid. [διά, denoting "completion"; γίγνομαι, "to be"] In time: *To be completed; to pass, elapse, be at an end.*—N.B. In Gr. Test. only in part. of 2. aor.

· διά-γίνώσκω or διά-γιγνώσκω, f. διά-γνώσομαι, v. a. [διά, denoting "completeness"; γίγνώσκω, "to know"] ("To know completely or thoroughly"; hence) 1. *To take cognizance of, examine into, hear a matter.*—2. *To decide, give judgment about, adjudicate upon, determine a matter.*

· διάγνωσις, σεως, f. [διά-γινώσκω, "to hear" a matter, through verbal root διαγνω (= διά; γνω, root of γίγνώσκω; q. v.)] *A hearing of a matter;—at xxv. 21 with Subjective Gen. of person.*

· διά-δέχομαι, (f. διά-δέξομαι), 1. aor. δι-εδεξάμην, v. mid. [διά, in force of "after," in point of time; δέχομαι, "to receive"] ("To receive after" another, or others, in point of time; hence) With reference to one's ancestors, etc.: 1. With Acc. of thing: *To receive in succession, to succeed to.*—2. Abs.: *To follow, or come, after; to succeed.*

διά-διδομαι, f. διά-δώσω, 1. aor. δι-εδώκα, v. a. [διά,

"between"; δίδωμι, "to give"] ("To give between, or among, persons; hence) 1. *To divide out, distribute.*—2. Impers. Pass.: διέδιδοτο, *There was distributed, i. e. distribution was made.*—Pass.: διά-διδομαι, (1. aor. δι-εδόθη).

· διάδοχος, ου, m. [for διάδεχ-ος; fr. διάδέχ-ομαι, in force of "to come after, to succeed"; see διάδέχομαι, no. 2] *One who comes after another; a successor:—λαμβάνειν διάδοχόν τινα, to receive one as a successor; i. e. to be succeeded by one, xxiv. 47.*

διάθηκη, κη, κης, f. [διάτιθημι, in mid. force of "to arrange, or settle, mutually"; through διαθη, verbal root of διατίθημι (διά; τί-θη-μι)] ("That which is arranged, or settled, mutually," i. e. between two parties; hence) *A covenant, compact, agreement.*

· διά-κάτελέγχομαι, v. mid. [διά, in "intensive" force; κάτελέγχω, "to confute"] *To confute utterly.*

διάκον-έω -ώ, f. διάκονήσω, (p. δεδιηκόνηκα), 1. aor. (late) διηκόνησα, v. n. [διάκονος, "a servant"] ("To be a διάκονος"; hence) 1. With Dat. of person: a. *To minister unto; to wait, or attend, on; to do service to, to serve.*—b. *To be an attendant on; to aid, assist, etc.*—2. With Dat. of

thing: *To serve, to attend to*; vi. 2.—N.B. Observe position of augment, and see *ἀναστάσις*.

διάκον-ία, ἵα, f. [διάκον-ίω, “to serve”] 1. *A serving, a ministering as a servant.*—2. a. *A ministration, or ministering, to the necessities of others*; vi. 1.—b. *As a result of ministering, as in no. a: Relief.*—3. *Ministration, or ministry, in the Church:*—διάκονία τοῦ λόγου, *ministry of the word*, i. e. *office of teaching the word*, vi. 4.

διά-κόσ-τοι, ἵα, ἵα, num. adj. plur. *Two hundred* [probably διά lengthened fr. διά in its etymological power of “twice, in two parts” (see διά); κόσ = κατ, fr. Sans. *cat-*a, “a hundred”; see δι-κάτ-ην].

†δι-άκονες, f. δι-άκονος, v. a. [δι-ά, in “intensive” force; ἀκούω, “to hear”] *With Gen. of person: To hear a person thoroughly, as a judge does; to hear fully;* xxiii. 35.

δι-κρίνει, (f. δια-κρίνω). 1. aor. δι-έκρινα, v. n. [διά, “between”; κρίνω, “to judge”] (“To judge between”; hence) 1. Neut.: *To distinguish; to make a distinction or difference;*—at xv. 9 in connexion with adverbial οὐδέν.—2. Mid.: δι-κρίνομαι, 1. aor. pass. in mid. force, δι-εκρίθη: a. *To*

dispute, contend; xi. 2.—b. *With accessory notion of hesitation: To hesitate, doubt, etc., in forming a decision, etc.*

διά-λέγομαι, (f. διά-λέξομαι, p. pass. in mid. force δι-ελέγμαι, 1. aor. δι-ελεξμην), 1. aor. pass. in mid. force δι-ελέχθην, v. mid. [διά, “one with another”; λέγομαι (mid. of λέγω, “to speak”), “to speak” one’s self] (“To speak one with another”; hence) 1. *To converse, discourse, speak, talk.*—2. *To reason, hold a discussion.*—3. *To argue, dispute.*—N.B. The act. form διαλέγω does not occur in the Gr. Test.

†διάλεκ-τος, τον, m. [for διάλεγ-τος; fr. διάλεγ-ομαι, “to speak, talk”] (“A speaking”; hence) *Speech, language; mode, or way, of talking; dialect.*

†διά-λύω, f. διά-λύσω, v. a. [διά, “apart”; λύω, “to loosen”] (“To loosen apart”; hence) *To disperse, break up, scatter a body, etc., of persons.*—Pass.: (διά-λύματα, p. διά-λέλυμαι), 1. aor. δι-ελύθην.

διά-μαρτύρομαι, 1. aor. δι-εμαρτύραμην, v. mid. [διά, in “strengthening” force; μαρτύρομαι, “to testify, bear witness”] 1. *To bear earnest witness; to testify earnestly or repeatedly;*—at ii. 40 with

Dat. of manner.—2. Folld. by δι: *To bear earnest witness, etc., that*; x. 42. — 3. *To preach, publish, teach as a witness for God*; xx. 21; xxviii. 23.

†διά-μάχομαι, (f. διά-μάχέ-σομαι), v. mid. [διά, in “intensive” force; μάχομαι, “to fight”] (“To fight greatly”; hence) *To contend, strive, dispute earnestly.*

διά-μερίζω, 1. aor. δι-εμέρισα, v. a. [διά, “between”; μερίζω, “to part or divide”] 1. Act.: *To part, or divide, between or among.*—2. *To part asunder, divide, cleave.*—Pass.: (διά-μερίζομαι), p. διά-μεμέρισμαι, 1. aor. δι-εμερίσθη, 1. fut. διά-μερισθομαι.

†διά-νέμω, f. διά-νεμα, p. διά-νενέμηκα, v. a. [διά, in “intensive” force; νέμω, “to distribute”] “To distribute, to divide out”; hence) Of a report, etc.: *To spread, or publish, abroad; to make widely known;—at* iv. 17 *supply αὐτό (= τὸ γνωστὸν σημεῖον) as the Subject of διανεμηθῆ.*—Pass.: (διά-νέμομαι), 1. aor. δι-ενεμήθην.

δι-ανοίγω, 1. aor. δι-ήνοιξα, v. a. [διά, in “strengthening” force; ἀνοίγω, “to open”] 1. *To open, open completely, etc., whether literally or figuratively.*—2. *To open, explain*

the Scriptures, etc.—Pass.: (δι-ανοίγομαι), p. δι-ήνοιγμαι; see ἀνοίγω.

†(διά-ἄνυε, f. διά-ἄνυσσω), 1. aor. δι-ήνυσα, v. a. [διά, in “strengthening” force; ἄνυε, “to accomplish”] (“To accomplish entirely”; hence) Of a voyage, etc., as Object: *To finish, complete.*

διά - παντός (sometimes written separately διὰ παντός), adv. [διά, “through”; παντός, gen. of πᾶς, “all”] (“Through all”; hence) Of time: *Continually, ever, at all times, always.*

διά-περάω -περῶ, (f. διά-περσω), 1. aor. δι-επέρδσα, v. n. [διά, in “strengthening” force; περῶ, “to cross over”] *To cross over, go quite across.*

†διά-πλέω, f. διά-πλευσομαι, 1. aor. δι-έπλευσα, v. a. [διά, “across”; πλέω, “to sail”] *To sail across.*

†διά-πονέομαι -πονοῦμαι, 1. aor. pass. in mid. force δι-επονήθη, v. mid. [διά, in “strengthening” force; πονέμαι (mid.), “to work hard”; hence, “to trouble, or distress, one’s self; to be grieved”] *To be greatly grieved.*

(διά-πορεύω, v. a. [διά, “across, through”; πορεύω, “to make to go, to convey”] Act.: “To convey across, transport over”).—Mid.: διά-πορεύομαι, (f. διά-πορεύσομαι,

1. aor. pass. in mid. force δι-επορεύθην) ("To make one's self to go through"; hence) *To pass through.*

δι-ἀπορέω -ἀπορῶ, v. n. and a. [δι-ά, denoting "completeness"; ἀπορέω, "to be at a loss"] 1. Neut.: *To be wholly at a loss, to be perplexed, to be in perplexity.*—2. Act.: *To be perplexed, or in perplexity, about; to be quite at a loss about, or as to, something.*

· δια-πρῖω, v. a. [διά, "through"; πρῖω, "to saw"] *To saw through or asunder, whether actually or figuratively:—διεπρίορτο ταῖς καρδίαις αὐτῶν, they were sawn asunder in their hearts; i.e. they were stung to the quick, or were cut to the heart, vii. 54; where καρδίαις is the local Dat.—Pass.: δια-πρίομαι.*

(διά-ρ-ρήγνυμι and δια-ρ-ρήσσω, p. δι-έρθηχα), 1. aor. δι-έρθηξα, v. a. [διά, "through or asunder"; ρήγνυμι (later ρήσσω), "to tear, break"; with ρ doubled] ("To tear through," etc.; hence) *Of garments: To rend in token of grief, indignation, etc.*

δια-σκορπίζω, 1. aor. δι-εσκόρπισα, v. a. [διά, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, etc., whether actually*

or figuratively.—Pass.: (δια-σκορπίσμα), p. διεσκόρπισμα, 1. aor. διεσκόρπισθην, 1. f. δια-σκορπισθησομαι.

δια-σπάω -σπά, f. δια-σπάσω, 1. aor. δι-έσπάσα, v. a. [διά, "apart"; σπάω, "to pluck or tear"] ("To pluck, or tear, apart or asunder"; hence) *To pull, or tear, in pieces.*—Pass.: δια-σπάομαι -σπώμαι, (p. δι-έσπασμα), 1. aor. δι-έσπασθην, (1. f. δια-σπασθησομαι).

†(δια-σπείρω, f. δια-σπερῶ, v. a. [διά, "in different directions"; σπείρεις, "to scatter"] "To scatter in different directions, to disperse abroad").—Pass.: *Of persons: To be scattered, or dispersed, in different directions or abroad; to wander about.*—Pass. (δια-σπείρομαι), 2. aor. δι-εσπάρην, (2. fut. δια-σπάρησομαι).

(δια-στέλλω, f. δια-στελῶ, v. a. [διά, "apart"; στέλλω, "to place or set"] "To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order").—Mid.: δια-στέλλομαι, 1. aor. δι-εστελ-λήμην: *With Dat.: To order, enjoin, command, as one's own especial act; to give an order, or command, to.*

†διάστη-μα, μάτος, n. [διάστημα (neut.), "to stand apart or at intervals," through

verbal root διαστη (≈ διά; στη, a root of θατημι;) ("That which stands apart or at intervals"; hence) In (space or) time: *A space, interval.*

δια-στρέψω, (f. δια-στρέψω), 1. aor. δι-έστρεψα, v. a. [διά, "in different directions"; στρέψω, "to turn"] ("To turn in different directions; to twist about"; hence) Morally: *To pervert, etc.*

(διά-σώζω, f. διά-σώσω), 1. aor. δι-έσωσα, v. a. [διά, in "augmentative" force; σώζω, "to save"] 1. *To save completely, to keep quite safe, to preserve.*—2. a. *To carry, or convey, in safety; to bring a person safe.*—b. Pass.: With ἐπί and Acc.: *To be carried in safety to; to escape to the land from a wreck;* xxvii. 44.—3. Pass.: (διά-σώζομαι), 1. aor. δι-εσώθη, *To recover from an illness; to be made, or become, perfectly whole or well.*

διατάγ-ή, ḥς, f. [διατάσσω, in force of "to ordain," through verbal root διαταγ (≈ διά; ταγ, root of τάσσω)] ("An ordaining"; hence) *Ordinance, appointment, disposition, etc.*

διά-τάσσω (διά-τάρτω, f. διά-τάξω), p. διά-τέταχα, 1. aor. δι-έταξα, v. a. [διά, in "strengthening" force; τάσσω, in force of "to appoint, order"] 1. Act.: *To appoint, enjoin,*

order, bid, etc.;—at xviii. 2 the clause χωρίσεσθαι Ρέμης is the Object of διά-τεταχέναι.—2. Mid.: (διά-τάσσομαι and διά-τάττομαι), p. pass. in mid. force διά-τέταγμαι, 1. aor. δι-έταξάμην, ("To appoint," etc., as one's own especial act; hence) a. *To appoint, order, command, bid, enjoin;*—at xxiv. 23 with Dat.—b. *To arrange, make arrangements;* xx. 13.—3. Pass.: διά-τάσσομαι (διά-τάττομαι), p. διά-τέταγμαι, 1. aor. δι-έτάχθην.

τελέα -τελέω, (f. διά-τελέσω and διά-τελῶ, v. a. [διά, in "strengthening" force; τελέω, "to accomplish"] "To be accomplishing"; hence, as) v. n.: Fld. by part. in concord with Subject of verb: *To keep, or continue, doing, etc.;*—διατελεῖτε προσδοκῶντες, *you keep looking for,* xxvii. 33.

διατεταγμένος, η, ον, P. perf. of διατάσσω: 1. Mid.: xx. 13.—2. Pass.: xxiii. 31.

διά-τηρέω -τηρῶ, v. a. [διά, denoting "completeness"; τηρέω, "to watch"] ("To watch closely"; hence) *To keep diligently, strictly, or faithfully:*—ἐξ ὧν διατηροῦντες έαυτούς, *from which things diligently keeping yourselves,* xv. 29; see έαυτοῦ.

διά-τη, adv. [διά, "on ac-

count of"; *τι* (neut. acc. sing. of *τις*, "who, what"), "what" [("On account of what"; i. e.) *Why? Wherefore?*]

(*δια-τίθημι*, f. *δια-θήσω*, v. a. [διά, "apart"; *τίθημι*, "to place"] "To place apart"; hence, "to arrange").—Mid. : *δια-τίθεμαι*, f. *δια-θήσομαι*, 2. aor. δι-εθέμην, ("To arrange for one's self," etc.; hence, as the result of one's own, etc., will) 1. Of a covenant, etc., between two parties: *To arrange, or settle, mutually.*—2. Of God as Subject: *To appoint, ordain, make, covenant*; —at iii. 25 *ἡς*, the Object of *διέθετο*, is put in Gen. by attraction to its antecedent *διαθήκης*; see *δς*, no. 3, a. (a).

δια-τρίβω, (f. *δια-τρίψω*), 1. aor. δι-έτριψα, v. n. and a. [διά, "between"; *τρίβω*, "to rub"] ("To rub between" two substances; hence) Of time: 1. *To pass or spend*; cf. Lat. *tempus tērēre*.—2. With ellipse of *χρόνον*, "time": *To spend time*; i. e. *to remain, continue, tarry*; xii. 19; xv. 35.

δια-φέρω, (f. *δι-οίσω* and *δι-οίσομαι*, 2. aor. δι-ήνεγκον), v. n. [διά, "in different directions"; *φέρω*, "to carry"] 1. *To carry in different directions; to carry about, or up and down*; xxvii. 27.—2. Of

the word of God: *To carry abroad; to publish, proclaim*; —at xiii. 49 folld. by διά and Gen.—Pass. : *δια-φέρομαι*.

†*δια-φέύγω*, (f. *διά-φεύγομαι*; p. διά-πέφευγα), v. n. [διά, "through"; *φεύγω*, "to flee"] ("To flee through"; hence) *To get away, escape, make one's etc. escape.*

†*διαφθορ-ά*, ἄσ, f. [for διαφθερ-ά; fr. *διαφθέρω*, "to destroy utterly," through verbal root *διαφθερ* (= διά; φθερ, root of φθείρω)] (In pass. force: "A being destroyed, or perishing, utterly"; hence, "utter destruction"; hence) 1. *Death, dissolution, corruption*.—2. *The seat of corruption; the grave*; xiii. 34.

†(*δια-χειρίζω*, f. *δια-χειρίσω*, Attic *δια-χειρίζω*), v. a. [διά, in "strengthening" force; *χειρίζω*, "to handle"] ("To handle"; hence) 1. Act.: *To take, or have, in hand*.—2. Mid.: ("To handle" on one's own part; hence, in a bad sense) *To lay hands on, to slay, etc.*—Mid.: (*δια-χειρίζομαι*), 1. aor. δι-εχειρίσαμην.

†*δια-χλευᾶσθαι*, v. n. [διά, in "strengthening" force; *χλευᾶσθαι*, "to jest," etc.] *To jest, jeer, mock greatly*; —at ii. 13 the readings vary between *διαχλευᾶσθαι* and *χλευᾶσθαι*.

διδάσκ-ἄλος, ἄλου, m.

[διδάσκω, "to teach"] **A**
teacher.

δι-δά-σκω, f. διδάξω, (p. δεδιδάχα), 1. aor. διδάξα, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to.*—b. Of things as Object: *To teach; to give instruction in or about.*—2. With Acc. of person and Acc. of thing: *To teach one something.*—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root *DAṣ*].

δι-δάχ-ή, ḥs, f.: 1. *Teaching, instruction.*—2. *Doctrine* [id.; cf. δε-δι-δάχ-α, perf. of διδάσκω; see διδάσκω].

δι-δω-μι, f. δώσω, p. δέδωκα, pluperf. διδεδώκειν, 1. aor. (only in indic.) δέδωκα, 2. aor. δέδων, v. a.: 1.: a. With Acc. of thing: *To give, bestow something*;—at v. 31 the Inf. δοῦναι denotes "purpose or intention"; cf. vii. 38.—b. With Acc. of thing and Dat. of person: *To give something to some one, to bestow something on some one.*—2. Without nearer Object: *To give, make a gift, etc.*; xx. 35. 3. With Inf.: *To give, grant, bestow power to do, etc.*; ii. 4.—4. With Objective clause: *To suffer, permit, allow, grant, that, etc.*; ii. 27; cf. xiii. 35; xiv. 3.—5. Of a lot, etc., as Object: *To give, i. e. to cast into the lap, urn, etc.;*

i. 26.—6. Of wonders, signs, etc.: *To give forth; i. e. to show;* ii. 9.—7. *To proclaim, declare, deliver, etc.*; iv. 12; vii. 38.—8. With Acc. of reflexive pron. folld. by *εις* and Acc. of place: *To adventure one's, etc., self into; to venture into;* xix. 31.—Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. διδόθην, 1. f. δοθήσομαι [lengthened and strengthened fr. root δο, akin to Sans. root *Dā*, "to give"].

δι-ενθύμεομαι -ενθύμεο-μαι, v. mid. [δι-ά, in "strengthening" force; ένθυμέομαι, "to turn over in the mind," etc.] *To keep turning over in the mind; to ponder over, reflect deeply upon;*—at x. 19 the readings vary between δι-ενθυμουμένου and ένθυμουμένου; see ένθυμέομαι.

δι-ερμηνεύω, v. a. [δι-ά, in "strengthening" force; ἐρμηνεύω, "to interpret"] *To interpret; to translate from another language.*—Pass.: δι-ερμηνεύομαι.

δι-έρχομαι, f. δι-ελεύσομαι, p. δι-ελήλυθα, 2. aor. δι-ήλθον, v. mid. [δι-ά, "through"; ἐρχομαι, "to come or go"] 1. With Acc. of place: *To go, or pass, through.*—2. Without nearer Object: a. *To go, or pass, through or along; to journey, to travel.*—b. *To travel about, journey onwards.*

†**δι-ερωτᾶσ -ερωτῶ**), 1. aor. **δι-πρότησα**, v. a. [δι-ά, in "intensive" force; ἐρωτᾶς, "to ask"] With Acc. of thing: *To ask, or inquire, diligently for.*

διετ-ία, ias, f. [διετ-ής, "of two years' continuance"] ("The state, or quality, of the διετής"; hence) *A space of two years; two years;—at xxviii. 30 διετίαν δλην is Acc. of "Duration of time."*

δι-πγέομαι -ηγοῦμαι, f. **δι-πγήσομαι**, 1. aor. **δι-πγησάμην**, v. mid. [δι-ά, "through"; ἤγεομαι, "to lead"] ("To lead through"; hence, in reference to a statement) *To detail, declare, narrate, relate, tell, etc.;—at viii. 38 folld. by Acc. of thing;—at ix. 27; xii. 17 folld. by Dat. of person, and by adverbial clause as Object.*

†δι-θάλασσ-ος, ον, adj. [δι (= δις), "twice"; θάλασσ-α, "a sea"] ("Pertaining to twice a sea"; hence) *Of a piece of land, etc., projecting into the sea: Washed on both sides by the sea; rather than, as in the English Version, "where two seas meet"; cf. Lat. "bimāris."—The τόπος διθάλασσος mentioned at xxvii. 41 is a projecting rock in the N.E. part of Mēlita ("Malta"), now called by the inhabitants *La Cala di S. Paolo*, "St. Paul's Creek."*

(**δι-τοτημι**, f. **δια-στήσω**, p. **δι-έστηκα**), 1. aor. **δι-έστησα**, 2. aor. **δι-έστην**, only found as v. n. in Gr. Test. [δι-ά, "apart"; τοτημι (in force of its neut. tenses), "to stand"] ("To stand apart"; hence, with accessory notion of advancing) *To advance, go forward, proceed.*—N.B. At xxvii. 28 the 1. aor. διέστησα is used in a neuter force.

δι-ισχῦριζομαι, v. mid. [δι-ά, in "augmentative" force; ισχῦριζομαι, "to affirm or maintain strongly"] *To affirm, or maintain, very strongly; to assert confidently.*

δίκ-αιος, ala, aor, adj. [δίκ-η, "right, law"] ("Pertaining to δίκη"; hence) 1. In reference to religion: *Observer of that which is right in the sight of God; obedient to the law of God; just, righteous.*—As Subst.: **δίκαιος**, ον, m.: a. *One obedient to the law of God; a righteous, or just, man;*—Plur.: *Religious, or just, men; the just.*—b. With art.: *Of Jesus Christ: THE JUST, or RIGHTEOUS, ONE;* vii. 52.—2. *Right, proper, fair, just, equitable.*

δίκαιο-σύνη, σύνης, f. [δίκαιος, (uncontr. gen.) δίκαιο-ος, "righteous"] ("The quality of the δίκαιος"; hence) *Righteousness.*

δίκαι-όν -ῶ, f. δίκαιόν, 1. aor. δίκαιωσα, v. a. [δίκαιος, “just”] (“To make δίκαιος”; hence) *To justify; to pronounce, declare, or esteem just or righteous; i. e. to acquit of, or absolve from, past offences, and to regard, or accept, as righteous in the Divine sight.*—Pass.: δίκαιόν, -ούμα, p. δεδίκαιώμα, 1. aor. δίδικαιόθην, 1. fut. δίκαιωθήσομαι.

δίκαιος-τής, τοῦ, m. [for δικαῖος-τής; fr. δικαῖος (=δικάδσα) “to judge”] (“One who judges”; i. e.) *A judge, umpire, arbitrator, etc.*

δίκη, ης, f.: 1. *A judgment, a judicial sentence;*—at xxv. 15 the readings vary between δίκην and κατάδίκην.—2. Personified as a goddess: *Dikē or Justice; the daughter of Zeus and Thēmis;* xxviii. 4.

δι-δ, conj. [δι-δ, “on account of”; δ (neut. of δς, “who”), “which”] (“On account of which” thing; i. e.) *Wherefore, why.*

δι-εῖνα, v. a. [δι-δ, “through”; δεῖν, “to make one’s way or go”] (“To make one’s way or go through” a place; hence) *To pass, travel, go, journey through.*

†Διονύσ-λος, ιοῦ, m. [Διόνυσος, “Dionysus” (i. e. the god of Nysa), the Gr. god of wine, the same as the Roman

“Bacchus”] (“One belonging to Dionysus”) *Dionysius; an Athenian, one of the judges of the supreme court of the Areopagus.*

†Διονετές, ἑος οὐς; see Διονετής.

†Διο-πετ-ῆς, ἑος οὐς, adj. [Δις, Διός, “Dis or Jove”; πίπτω, “to fall,” through root πετ] *Jove-fallen; i. e. that has fallen, or that fell, from Jove.*—As Subst.: **Διονετές**, ἑος οὐς (sc. ἄγαλμα), n. With art.: *The image that fell, or fell down, from Dis or Jove.*

—Demetrius (xix. 26) had accused Paul of endangering the worship of the Ephesian Diana by saying that those were no gods which were made with hands. The town-clerk in his address to the people insinuated that as the image had fallen down from Dis, it was not made by hands; and hence his statement that Paul and Barnabas were not “blasphemers of the goddess.”

διόρθω-μα, μάτος, n. [for διόρθω-μα; fr. διορθόω, “to make quite straight”] (“That which makes quite straight”; hence) *An amendment, reform, etc.*;—at xxiv. 3 the readings vary between διορθωμάτων and κατορθωμάτων.

Διόσ-κουροι, κούρων, m. plur. [Δις, Διός, “Dis or Jove”; κούρος, “a boy”] (“Boys of

Dis or Jove") *The Dioscuri*, i. e. Castor and Pollux (Gr. Πελιδεύκης), the sons of Dis and Lēda. After their death they were changed, according to the myth, into the constellation Gemini ("The Twins"), which was supposed, like the fires of St. Elmo at the present time, to bring safety in a storm if it appeared over a ship. Hence the adoption of their image for the sign of a ship, the Dioscuri being the tutelary deities of sailors;—at xxviii. 11 Διοσκούροις is in Dat. by attraction to παρασήμῳ.

δι-ότι, conj. [for διὰ τοῦτο, δτι, "on account of this, that"]
1. *Therefore*.—2. *Because that, inasmuch as, since, for*.

διώγ-μός, μοῦ, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

διώκω, f. διώκω (and διώξ-ομαι), 1. aor. ἐδίωκα, v. a. : 1. *To pursue or follow after*.—2. In bad sense: *To persecute*.—Pass.: διώκομαι, p. δεδίωγ-μαι, (1. aor. ἐδιώχθην), 1. fut. διώχθημαι.

δόγ-μα, μάτος, n. [for δόκ-μα; fr. δοκ-έω, "to seem right or good"] ("That which seems right or good" to a legally-constituted public body, etc.; hence) *A decree, ordinance, whether human or divine*.

δοκέω -ώ, (f. δόξω and δοκ-ήσω, p. δεδόκηκα), 1. aor. δοξά, v. a. and n.: 1. *Act.* : *To think, suppose, imagine*.—2. *Neut.*: a. : (a) *To seem, appear*.—(b) *Impers.*: With Dat. of person: δοκεῖ, *It seems, or appears, to one*;—at xxv. 27 δοκεῖ has for its Subject the clause πέμποντα . . . σημάνει. —b. *To be of opinion, think, imagine, suppose, etc.*—c. : (a) *To appear right, good, or proper*.—(b) *Impers.*: With Dat. of person: δοξά, *It seemed good, it appeared right or proper, to one*;—at xv. 22 δοξά has for its Subject the clause ἐκλεξαμένους . . . ἀδελφούς; cf., also, xv. 25, 28, 34.

δόλος, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

δόξα, ης, f. [for δόκ-σω; fr. δοκ-έω, "to think"] ("A thinking"; hence, "a thought"; hence) 1. *As the thought which others entertain of one: Honour, glory*.—2. *Glory, dignity, power, etc., belonging to a certain rank*.—3. *Glory, glorious brightness of the divine presence*.—4. *Glory, brightness, splendour of light*.

δοξ-άλω, f. δοξάσω, 1. aor. δεδόξασα, v. a. [δόξ-α, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.

†δορκάς, ἄδος, f. [δορκάς

(fr. *δέρκομαι*, “to see”), “a gazelle”; a species of deer, which obtained its name from the brightness of its eyes] (“Gazelle”) *Dorcas*; the Gr. equivalent for the Syriac “Tabitha”; a woman of Joppa, who was restored to life by St. Peter; ix. 36, 39.

δοῦλ-εύω, f. *δουλεύσω*, p. *δεδουλευκα*, 1. aor. *ἔδούλευσα*, v. n. [δοῦλ-ος, “a slave”] (“To be a δοῦλος”; hence) With Dat.: 1. *To serve*.—2. *To be in bondage, or subjection, to*.

δούλ-η, ης, f. [prob. for δε-δλ-η; see δοῦλος] *A female servant or slave; a hand-maiden, whether actually or figuratively*.

δοῦλ-ος, ου, m. [prob. for δέ-ολ-ος; fr. δέω, “to bind”; δλ-ος, “whole”] (“One wholly bound”; hence) *A bondman, servant, whether actually or figuratively*.

δοῦλ-ώ-ω, f. *δουλώσω*, v. a. [δοῦλ-ος, “a slave or servant”] *To enslave, make a servant, bring into bondage*.

δράμ-ος, ου, m. [for δράμ-ος; fr. δράμ (root of δράμ-οῦμαι, δράμ-ον, fut. and 2. aor. used with τρέχω), “to run”] (“That which runs”; hence, “a running”; hence) *A course, i. e. (in Gr. Test.) ministration*.

†δρούσιλλα, ης, f. [Gr. form of Lat. “Drusilla”]

Drusilla; a Jewess, the wife of Felix; see Φῆλιξ.

δύναμαι, imperf. *ἔδύναμην* and *ἡδύναμην*, f. *δυνήσομαι*, p. *δεδύνημαι*, 1. aor. *ἔδυνήθην* and *ἡδυνήθην*, v. mid. irreg.: 1. *To be able*.—2. With Inf.: *To be able to do, etc.*; *I (etc.) can*.

δύναμ-ις, ις, f. [δύναμ-αι, “to be able”] (“A being able or having power”; hence) 1. *Power, in the widest acceptance of the word; might*.—2. *A powerful, or mighty, work; a miracle*.

δύν-άστης, *δοτον*, m. [δύν-αμαι, in force of “to be powerful”] (“He that is powerful”; hence) *A powerful, or mighty, person, etc.*

δύν-άτος, *ἄτη*, *ἄτον*, adj. [δύν-άμαι, “to be able”] 1. Of things: (“Able to be done”; hence) *Possible*.—2. Of persons: a. *Able to do, etc.*.—b. *Powerful, mighty*.

δύο (Gen. *δύο*, Dat. *δυστί*; for usual *δυοῖν*), dual num. adj. *Two* :—mostly in attribution to a plur. subst.;—at x. 7; xii. 6; xix. 22; xxiii. 23 folld. by Gen. of “Thing distributed.”

†δύστεντρ-ία, *ιας*, f. [δύσ-τεντρ-ος, “suffering from dysentery” (fr. inseparable prefix δύσ, signifying “hard, difficult”; έντερ-ο, “bowels”)] (“The state, or condition, of

the δυσέντερος"; hence) *Dysentry*.

δώδεκα, num. adj. indecl. [contr. fr. δυώ-δεκα; fr. δύω (= δύο), "two"; δέκα, "ten"] ("Two and ten"; i. e.) *Twelve*. — As Subst. m.: *Twelve persons, twelve* :—ει δώδεκα, *the twelve* (apostles) including Matthias, who had been chosen as an Apostle in the place of Judas Iscariot; vi. 2; cf. also, i. 26;—see δεκάδον.

τριδεκά-φύλ-ος, *or*, adj. [δώδεκα, "twelve"; φύλ-ή, "a tribe"] *Pertaining to twelve tribes*. — As Subst.: δωδεκά-φύλον, *ou*, n. With art.: ("The twelve-tribed thing"; i. e.) *The twelve tribes of Israel*; xxvi. 7.

δέμ-μα, μάρτος, n. [lengthened fr. δόμ-μα, for δέμ-μα, fr. δέμ-ω, "to build"; cf. δόμ-ος (for δέμ-ος), "a house"] ("That which is built"; hence) *A house*.

δωρ-έα, εᾶτ, f. [δωρ-έω, "to give, present as a gift"] ("A giving"; hence) *A gift*.

1. δ-έν, conj. [for ει-έν; fr. ει, "if"; δέ, conditional particle] With Subj.: *If happily; if that or so be that; if* :—εάν μή, *if not*, i. e. *unless, except*.

2. δέν (δέν), conditional particle: With relative words (= δέν) modifying their power:—δε δέν, *whosoever*.

διεροῦ (αἰτροῦ), ης, εῖ, reflexive pron. without nom.: 1.

Strictly of 3rd person: (Ο) *himself, herself, itself, themselves* :—ει διερῷ γενέσθαι, (to be in himself; i. e.) *to come to himself*, xii. 11.—2. Of 2nd person: (Ο) *thyself, yourself*;—Plur. (Ο) *yourselves*; v. 35; xiii. 46; xv. 29; xx. 28.—3. Of 1st person: (Ο, etc.) *myself*;—Plur.: (Ο) *ourselves*; xxiii. 14.

έας -ώ, f. έάσω, (p. έάσα), 1. aor. έάσα, v. a.: 1. *To allow, suffer, permit*.—2. *To leave alone, let be*; see δρίψιμο. —3. *Of an anchor as Object: To let go, let drop*.

εβδομ-ή-κον-τα, num. adj. plur. indecl. *Seventy* [εβδομ-ος, "seventh"; (ή) connecting vowel; κον (= ον, in Sans. da-ον), "ten"; τα suffix (= Lat. τας), "provided with"; and hence, literally, "provided with the seventh ten"].

*Εβρ-άος, αία, αίον, adj. ("Of, or pertaining to, the country beyond"; i. e. "beyond, or across, the Euphrates; "emigrant") *Hebrew*. — As Subst.: Εβραίος, ον, m. ("An emigrant") *A Hebrew*;—at Gen. xiv. 13 the Septuagint gives δε τεράτης, and Jerome translator, as the equivalent for the word which in the English translation is rendered "the Hebrew."

*†Ἐβρ-εῖς, Ἰδος, f. adj. Hebrew; see Ἐβραῖος.

ἔγγ-ῖς, (f. ἔγγισω), p. ἔγγικα, 1. aor. ἔγγισα, v. n. [ἔγγ-ύς, "near"] ("To become ἔγγύς"; hence) *To come, or draw, near; to approach.*

ἔγγ-ύς, adv. [akin to ἔγχ-ή, "near"] *Near, nigh;—at ix. 38; xxvii. 8* folld. by Dat.; —at i. 12 Ἱερουσαλήμ is an indecl. subst., and may be regarded as either a Dat. or Gen.

ἔγειραι, imperat. 1. aor. mid. of ἔγειρω; iii. 6.

ἔγειρω, f. ἔγειρω, (p. ἔγηγερκα), 1. aor. ἔγειρα, v. a.: 1. Act.: ("To awaken"; hence) a. *To raise, or lift, up.*

—b. *To raise the dead;* x. 40; xxvi. 8.—c. With ἐκ γεκράνω: *To raise one from the dead.*—d. With *eis*: *To lift up, exalt, raise a person for, or as*

(= to be) something; xiii. 22. —2. Mid.: ἔγειρομαι, (f. ἔγειρομαι), 1. aor. ἔγειραμην, ("To awaken one's self"; hence)

To lift, or raise, up one's self; to rise.—3. Pass.: ἔγειρομαι, p. ἔγγειρμαι, 1. aor. ἔγέρθην, 1. fut. ἔγερθσομαι, ("To be awakened"; hence) *To rise, arise;* ix. 8 [akin to Sans. root JĀGRI, "to wake"].

ἔγ-κάλέω -κάλω, f. ἔγκαλέσω, (p. ἔγκέληκα), v. n. [for ἐν-κάλτω; fr. ἐν, "without force"; κάλτε, in force of "to weary"] 1. *To weary, tire.*

2. *To hinder, interrupt, etc.*

ἔγκρατ-εια, εια, f. [ἔγκρατ-

in"; hence] 1. With Dat. of person: *To sue, indict, im-plead a person;* xix. 38.—2. With Dat. of person: *To accuse, to bring or lodge an accusation against, etc.*; xxiii. 28.—3. Pass.: ἔγ-καλέομαι -κάλοῦμαι: a. With περί: *To be called to a judicial account respecting;* xix. 40.—b. *To be accused;*—at xxvi. 2 with Gen.;—at xxiii. 29; xxvi. 7 folld. by περί and Gen.

ἔγ-κάταλείπω, f. ἔγ-κάτα-λείψω, 2. aor. ἔγ-κατέλειπον, v. a. [for ἐν-κάταλείπω; fr. ἐν, "in"; κάταλείπω, "to leave behind"] 1. *To leave behind in a place, etc.*—2. With *eis* (see 1 *eis*, no. 2): *To take, or cast, into a place and leave behind in it;* see, also, ἀδης.

—Pass.: ἔγ-κατάλείπομαι, 1. aor. ἔγ-κατελείφθην; see κάταλείπω.

: τέγκλη-μα, μάτος, n. [ἔγ-καλέω, "to charge" something "upon" a person; through verbal root ἔγκλη (=εν; κλη, a root of καλέω)] ("That which is charged upon" a person; hence) *A charge, accusation, etc.*

ἔγ-κόπτω, (f. ἔγ-κόψω), 1. aor. ἐν-έκοψα, v. a. [for ἐν-κόπτω; fr. ἐν, "without

force"; κόπτε, in force of "to weary"] 1. *To weary, tire.*—2. *To hinder, interrupt, etc.*

ἔγκρατ-εια, εια, f. [ἔγκρατ-

ης, in force of "master of one's self, self-disciplined"] ("The quality of the ἐγκράτης"; hence) *Temperance, moderation, self-control, self-discipline.*

ἐγώ (Gen. ἐμοῦ, enclitic μοῦ), pron. pers. *I*;—at xxv. 18 ἐγώ is emphatic [akin to Sans. *aham*, "I"].

τέραφος, *eos ovs*, n. *Ground.* (ἐθέλω and) θέλω, f. (ἐθελήσω and) θελήσω, 1. aor. θέλειησα (and ἐθέλησα, p. τεθέλησα), v. n. and a.: 1. Neut.: a. *To be willing.*—b. *To will.*—2. Act.: a. With Inf.: *To be willing to do, etc.*—b. With Objective clause: *To wish, or desire, that one, etc., should do, be, etc.*—c. With follg. Inf.: *To be sometimes rendered will with the English finite verb of the Gr. Inf.*

ἔθνος, *eos ovs*, n.: 1. Sing.: *A nation, people.*—2. Plur.: a. *Nations, peoples.*—b. With art.: ("The nations," including all who were not Jews; i. e.) *The Gentiles or Heathen.*

ἔθος, *eos ovs*, n. *Custom.*

(ἴθω), p. εἰώθα, pluperf. εἰώθειν, (in pres. used only as part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἰ, 2. pers. sing. pres. ind. of εἰμί.

2. εἰ, conj.: 1. *If*:—εἰ μή, (if not, i. e.) *except, unless.*—

2. In interrogations, and expressions of doubt, etc.: *Whether, etc.*—3. In questions, merely to mark the question:—εἰπε πρὸς αὐτούς: *Ei ἐλάβετε, he said unto them, Have ye received, etc.?* xix. 2; cf., also, i. 6; xxii. 37; xxii. 25.—N.B. An adverbial or substantival clause connected with a verb or clause denoting some mental emotion or operation is introduced at times by εἰ (if), instead of ἐτι (that), when the object, etc., of the mental emotion is to be represented as something which the person addressed can scarcely credit to be real. This idiom is frequently used in Attic Greek of a past and certain matter. To this usage must be referred xxvi. 8, 23.

εἰδον, 2. aor. ind. of εἰδω.

(εἰδώ, obsol. in pres.), f. εἰδήσω (and εἰσομαι), p. εἰδά (plur. ισμεν, ιστε, ιστᾶσι), subj. εἰδώ, p. perf. εἰδός, pluperf. εἰδειν, 2. aor. εἰδον, imperat. ιδε, subj. ιδω (opt. ιδοιμι), inf. ιδεῖν, p. ιδάν, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally.*—2. Perf. and pluperf. are used as a pres. and imperf.: (*I*) *know, (I) knew.*—3. The 2. aor. applies to the sight: (*I*) *saw, beheld, etc.*—N.B. At vii. 34 the ex-

pression *ἴδεν εἴδον* (etc.) belongs to that peculiar Greek idiom whereby there is attached to the verb of the sentence a part. of the same root and similar meaning. The above-cited passage is a quotation from the Septuagint—Exod. iii. 7. [skin to Sans. root VID, “to perceive, to know”].

εἰδωλόθυτος, τον, adj. [εἰδωλον, (uncontr. gen.) εἰδώλο-ος, “an idol”; θύ-ος, “to sacrifice”] (“Idol-sacrificed”; i. e.) *Sacrificed, or offered, to an idol or idols.*—As Subst.: *εἰδωλόθυτον, ον, n. That which is sacrificed, or offered, to an idol or idols; an idol-sacrifice, an idol-offering.*

εἴδ-ωλον, ωλον, n. [εἴδ-ος, “a form, shape”] (“A form”; hence) *An image of a false god; an idol.*

εἰδός, υῖα, ὁς, P. of εἴδος; see εἴδει.

*εἴκοσι, num. adj. indecl. Two-ty [akin to Sans. *dvim̄cati* (contr. fr. *dvi*, “two”; *daçan* (original form of *daçan*), “ten”; (i) suffix); whence also Lat. *viginti*].*

*εἰ-μι, imperf. ήν and ήμην, f. ήσομαι, v. n.: 1. a. To be.—b. Impera.: ήσται, *It shall be or come to pass*;—at ii. 17 the Subject of ήσται is the clause έκχειεν . . . ένυκνιασθήσονται; and at ii. 21 πᾶς . . . σωθήσεται;*

cf., also, iii. 23:—2. With Dat. of person: a. (“To be to” a person; i. e. of the person as Subject) *To have, obtain.*—b. (“To be for” a person; i. e.) *To be in the opinion, sight, or estimation of a person*;—this use of the Dat. after εἰμί is quite classical; but the words ήν (sc. Μωϋσῆς) *ἀστέος τῷ Θεῷ, (Moses) was in the sight of God beautiful* (vii. 20), are a Hebraism for *very beautiful*.—3. With Gen.: a. *To be the property of, to belong to*; xxvii. 23.—b. In definitions of time or age: *To be of the age of.*—4. Folld. by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἰμί:—e. g. ήσαν καθήμενοι = *ἐκάθητο*, ii. 2:—*ήμην ηηστεύων = ἐνηστευον*, x. 80; but the reading *ήμην ηηστεύων* also occurs: see *ήμαι*.—5. *To be, exist, have existence* [for έστι, akin to Sans. root AS, “to be”].

εἰμιν, pres. inf. of εἰμί.

εἰπάτεσσαν, 3. pers. plur. 1. aor. imperat. of εἰπον.

1. *εἰπέ, 2. pers. sing. imperat. of εἰπον.*

2. *εἰπε, 3. pers. sing. of εἰπον.*

εἰπ-ος, 2. aor., 1. aor. εἰπα, v. a. without pres. To say, speak;—at ix. 6, 11 supply εἰπει with ὁ Κύριος.

εἰ-πεῖς, conj. [εἰ, "if"; πός, "by any means"] *If by any means.*

εἰρημένος, η, or, P. perf. pass. of εἰπεῖς.

εἰρ-ήνη, ἡνης, f. [prob. εἰρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. *pax* (= *pac-s*), fr. root *PAC* = *PAG*, whence *pa(n)g-o*, "to fasten," etc.

(εἶπες, found perhaps only once), f. ἐρω (and ἐρέω), p. εἰρηκα, pluperf. εἰρήκειν, v. a. and n.: 1. a. With Acc. of thing: *To say, speak, utter*;—at xx. 38 τῷ λόγῳ, φῶ = τῷ λόγῳ, δν; see δs, no. 3, a. (a);—at viii. 24 δν = ἐκείνων, δ; see δs, no. 3, c, and no. 3, a. (a).—b. With κακῶς and folld. by Acc. of person: *To speak evil of, to revile, etc.*; xxiii. 25.—2. Neut.: *To speak, say*.—3. Pass.: perf. εἰρημαι, 1. aor. ἐρρήθην and ἐρρέθην, 1. fut. βηθήσομαι, *To have been said or spoken, etc.*

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. Horizontally: *Into, within; unto*.—b. Of motion upwards: *Up to, to*.—c. Of motion downwards: *Down to, into*.—2. With verbs of rest to denote previous motion into a place, and then the doing, etc., of something in or at it; cf. ii. 31; viii. 40, etc.—3. In,

at.—4. Of a state, condition, etc.: *Into, unto; for*.—5. In time: a. *Until, up to, for*.—b. *In, on*.—6. Of a purpose, aim, intention, etc.: a. *For the purpose of, for*.—b. *Unto, for*.—7. *Unto, towards, to a person*.—8. *As to, with respect to*.—9. Of a result, etc.: *For, as*.—10. With εἰμί or γίγομαι: (*To be for; i. e.*) *To become, to be that which is denoted by the subst. dependent on εἰς*; iv. 11.

2. εἰς, μία, ἕν, num. adj.: 1. *One* :—sometimes folld. by Gen. of thing distributed; i. 22; xxiii. 17, etc.; sometimes folld. by ἐξ and Gen.; i. 24; xi. 28, etc.—As Subst.: εἰς, ἐνός, m. *One man, one*;—at ii. 6 εἰς ἐκαστος is in apposition to *αὐτοί*, which is to be supplied as the Subject of ήκουον.—2. *First* :—ἐν τῷ μητῶν σαββάτων, *on the first day of the week*, xx. 7.

εἰσ-άγω, (f. εἰσ-άξω, p. εἰσ-αγήσα), 2. aor. εἰσ-ήγαγος, v. a. [εἰς, "into"; ἄγω, "to lead"] *To lead into a place; to lead or bring in*.—Pass.: εἰσ-άγομαι.

(εἰσ-άκούω), f. εἰσ-ακούομαι, v. a. [εἰς, "to, unto"; ἀκούω, in force of "to listen"] *To listen to, give ear to, hear*.—Pass.: (εἰσ-ακούομαι, p. εἰσ-ήκουομαι), 1. aor. εἰσ-ηκούσθημ, 1. fut. εἰσ-ακούσθημαι.

“εἰσθράμμεν, οὖσα, ὁν, P.
2. aor. of εἰστρέχω.

εἰσ-ειμι, imperf. εἰσ-γειν, v. n. [εἰς, “into”; εἰμι, “to go”] *To go into, to enter.*

εἰσ-έρχομαι, f. εἰσ-ελεύσομαι, p. εἰσ-ελήλυθα, 2. aor. εἰσ-ήλθον, v. mid. [εἰς, “into”; έρχομαι, “to come or go”]

To come, or go, into; to enter;—see ἐξέρχομαι for i. 21.

εἰσήνειν, imperf. ind. of εἰσειμι.

εἰσένειν, pres. inf. of εἰσειμι.

†(εἰσ-κάλλεω -κάλλω, f. εἰσ-κάλλεσω, v. a. [εἰς, “into”; καλλέω, “to call”] “To call into” a place; “to call in”).—Mid. : (εἰσ-κάλλεσαι -κάλλουμαι), 1. aor. εἰσεκαλεσάμην, *To call in to one's self or as one's own especial act*;—at x. 23 = “to invite into the house.”

εἰσ-οδος, ὁδον, f. [εἰς, “into”; ὁδος, “a way”] (“A way into” a place; hence) *Entrance*;—at xiii. 24 used figuratively of Christ's entrance on His public ministry.

†(εἰσ-πηδῶς -πηδῶ, f. εἰσ-πηδήσομαι), 1. aor. εἰσ-επῆδησα, v. n. [εἰς, “into”; πηδῶς, “to spring or leap”] *To spring, or leap, into a place; to leap, or spring, in*;—at xiv. 14 the readings vary between εἰσ-επῆδησαν and ἐξεπῆδησαν; see διπηδῶς.

(εἰσ-πορεύεσθαι, v. a. [εἰς, “into”; πορεύεσθαι, “to cause to go”])

“To cause” one “to go into”; hence, “to lead into”).—Mid. : εἰσ-πορεύομαι, (f. εἰσ-πορεύομαι), (“To cause one's self to go into”; hence) *To go into a place; to go in, to enter.*

εἰστήκειν, pluperf. ind. of ιστημι.

†(εἰσ-τρέχειν, f. εἰσ-δράμομαι), 2. aor. εἰσ-έδραμον, v. n. [εἰς, “into”; τρέχω, “to run”] *To run into a place; to run in.*

εἰσ-φέρειν, (f. εἰσ-οίσω, p. εἰσ-ενήνοχα), 2. aor. εἰσ-ήνεγκον, v. a. [εἰς, “into”; φέρειν, “to bear or carry”] *To bear or carry into a place; to bring in.*

εἰσθέσαι, νῦν, ὁς, P. perf. of ξθω:—τὸ εἰσθέσαι τῷ Πέτρῳ, *that which was customary to Peter*; i. e. *Peter's accustomed way or custom*; xvii. 2.

εἶναι, 3. pers. plur. imperf. ind. of εἰω; xxvii. 40.

ἐκ (before a vowel ἐξ), prep. gov. gen. : 1. *Out of, from, forth from*.—2. Of a source or origin, whence anything proceeds: a. *From, of*.—b. *Of, belonging to*.—3. a. To mark whence anything comes: *From, from among*.—b. *Of, belonging to*.—4. Of birth, origin, etc. : *Of, from*.—5. Of the Agent after pass. verbs: *By*.—6. Of the instrument, means, mode, etc. : *With, by*.—7. To mark a cause: *From*.

by, in consequence of.—8. Of a number: *Of, out of.*—9. Put partitively with its case instead of simple Partitive Gen. used as Object:—ἐκ καρποῦ τῆς δεσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, that He (i. e. God) will seat (a part) of the fruit of his loins on his throne—i. e. one who sprang from his loins, ii. 30. For this use of *ek* with Partitive Gen. as Object cf. John i. 16; iv. 13; Luke xxii. 16: see διμήνι. If, however, the reading of the "Textus Receptus," as mentioned under art. καθίσω, be followed, then *ek* καρποῦ will become the Subject of the verb, καθίσαι.—10. Of time: a. *From, up from, ever since, a certain commencing point* :—ἐξ ἑτῶν δικτύων, from eight years ago, i. e. for, or during, eight years.—b. *After*.—11. After numeral adjectives: *Of, out of.*—12. With neut., but rarely fem., adjectives to form adverbial expressions:—ἐκ δευτέρου, a second time, x. 15; ἐκ δεξιῶν, on the right hand, vii. 56, etc.

ἐκάμψεις, 1. aor. ind. of κατάμυισθαι.

ἴκαστος, η, or, pron. adj. *Each*.—As Subst.: *ἴκαστος, ου, m. Each man, each*;—at ii. 8 *ἴκαστος* is in apposition to *τημένις*.

Ἄ-κατόν, num. adj. indecl. *One hundred, a hundred* [for ἄν-κατόν; fr. εἷς, ἕν-εις, "one"; κατόν, akin to Sans. *catu-*, "a hundred"].

ἴκατον-τ-άρχ-ης, and ἄ-κατόν-τ-άρχ-ος, ου, m. [Ἄ-κατόν, "a hundred"; (τ) epenthetic letter; ἀρχ-ος, "to command"] ("One who commands a hundred men"; hence) *A centurion*.

ἴκ-βάλλω, f. ἐκ-βάλλω, (p. ἐκ-βέβληκα), 2 aor. ἐξ-βάλλον, v. a. [ἐκ, "out"; βάλλω, "to cast"] 1. a. *To cast, or throw, out*.—b. Mid.: *To cast, or throw, out as one's own act or with one's own hands*.—2. *To drive forth, or out, from a place; to expel from*.—3. *To send away, dismiss, remove*.—Mid.: *ἴκ-βάλλομαι*.

τίκβαλ-ή, ḥη, f. [for ἐκβάλ-ή; fr. ἐκβάλ-λω, "to cast, or throw, out"] ("A casting, or throwing, out"; hence) *Of a ship's cargo: A throwing overboard*.

ἴκ-δέχομαι, (f. ἐκ-δέξομαι), v. mid. [ἐκ, "from"; δέχομαι, "to receive"] ("To receive something from" one; hence; "to succeed to" something; hence) *To await, wait for*.

ἴκ-διηγέομαι -διηγοῦμαι, v. mid. [ἴκ, in "strengthening" force; διηγέομαι, "to relate"] *To relate, or declare, fully or particularly*.

ἐνδίκη-σις, σις, f. [for ἐνδίκε-σις; fr. ἐκδικέω, "to avenge"] 1. *An avenging.*—2. *Vengeance.*

τέκδο-τος, τον, adj. [ἐκ-διδωμι, "to give out or forth"; hence, "to deliver up, betray"; through verbal root ἐκθέω (= ἐκ; θε, a root of διδωμι)] *Delivered up, betrayed.*

ἐκεῖ, adv. : 1. *There, in that place.*—2. *Thither, to that place.*

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix θεν, denoting removal "from"] ("From there"; i. e.) 1. Of place: *From that place, thence.*—2. Of time: *Thereafter, afterwards.*

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] *The person or thing there; that person, or thing;—frequently to mark something that has preceded.*—As Subst. of all genders: *He, she, it.*

τέκεῖ-σε, adv. [ἐκεῖ, "there"; suffix σε = Attic δε for τρός] ("To there"; i. e.) *To that place, thither.*

ἐκ-ζητέω -ζητᾶ, (f. ἐκ-ζητήσω), 1. aor. ἐξ-εζήτησα, v. a. [ἐκ, "out"; ζητέω, "to seek"] *To seek, or search, out or after.*

τέκθαμβ-ος, ον, adj. [ἐκ-θαμβ-έω (neut.), "to be greatly amazed"] *Greatly amazed, exceedingly astonished.*

τέκθε-τος, τον, adj. [ἐκ-

τίθημι, "to put out or forth"; hence, "to expose"; through verbal root ἐκθέω (= ἐκ; θε, a root of τίθημι] *Exposed, cast out, abandoned, etc.*

ἐκπέχυμαι, perf. ind. pass. of ἐκχέω.

ἐκκλη-σία, σια, f. [ἐκ-κλέω, "to call, or summon, forth," through verbal root ἐκκληη (= ἐκ; κλη, a root of καλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr. Test.: *The Church*, i. e. the general body of believing people, and also such of them as are in any one place.

τέκ-κολυμβάω -κολυμβῶ), 1. aor. ἐξ-εκολύμβησα, v. n. [ἐκ, "out"; κολυμβάω, "to swim"] *To swim out from a ship; to escape by swimming.*

τέκ-λαλέω -λαλῶ), 1. aor. ἐξ-ελαλησα, v. a. [ἐκ, "out"; λαλέω, "to speak"] ("To speak out"; hence) *To tell, utter, disclose, etc.*

(ἐκ-λέγω, 1. aor. ἐξ-έλεξα, p. ἐξ-ελεχα, v. a. [ἐκ, "out"; λέγω, "to pick or gather"] 1. Act.: "To pick or gather out."—2.) Mid.: ἐκ-λέγομαι, 1. aor. ἐξ-ελεξάμην, ("To pick out for one's self"; hence) *To choose out, choose, select.*

ἐκλογ-ή, ḥs, f. [for ἐκλεγ-ή; fr. ἐκλέγ-ομαι (mid.), "to select"] *Selection:—σκεῦος*

ἐκλογῆς, (*a vessel of selection, i. e. a select, or chosen, vessel,* ix. 15.

†(ἐκ-πέμπω, f. ἐκ-πέμψω), 1. aor. ἐξ-έπεμψα, v. a. [ἐκ, "out"; πέμπω, "to send"] *To send out or forth.*—Pass.: (ἐκ-πέμπωμαι), 1. aor. ἐξ-επέμψθην.

†(ἐκ-πηδάω -πηδῶ, f. ἐκ-πηδήσωμαι and ἐκ-πηδήσω), 1. aor. ἐξ-επηδήσα, v. n. [ἐκ, "out"; πηδάω, "to spring or leap") *To spring, or leap, out or forth;* see εἰσπηδάω.

ἐκ-πίπτω, (f. ἐκ-πεσούμαι), p. ἐκ-πέπτωκα, 1. aor. ἐξ-έπεσα, 2. aor. ἐξ-έπεσον, v. n. [ἐκ, "from"; πίπτω, "to fall"] 1. Of chains: *To fall from or off from the hands, etc.;*—at xii. 7 strengthened by follg. ἐκ.—2. Nautical t. t.: a. Of persons as Subject: *To be cast, or thrown, ashore.*—b. Of a ship as Subject: *To be driven ashore, to be wrecked.*—c. Of a boat: *To fall off from a ship; i. e. to go adrift.*

†ἐκ-πλέω, (f. ἐκ-πλεύσομαι), 1. aor. ἐξ-έπλευσα [ἐκ, "out"; πλέω, "to sail"] *To sail out, forth, or away.*

†(ἐκ-πληρόω -πληρῶ), p. ἐκ-πεπλήρωκα, v. a. [ἐκ, in "intensive" force; πληρόω, "to fill"] ("To fill quite, to make quite full"; hence) *To fulfil a promise, etc.*

†ἐκπλήρω-σις, σεως, f. [for

ἐκπλήρω-σις; fr. ἐκπληρέω, "to fulfil"] *A fulfilling, fulfilment, completion.*

(ἐκ-πλήσσω, f. ἐκ-πλήξω, v. a. [ἐκ, "out of"; πλήσσω, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: ἐκ-πλήσσωμαι, (p. ἐκ-πέπληγμαι, 1. aor. ἐξ-επλήγην), 2. aor. ἐξ-επλάγην, *To be amazed or astonished.*

(ἐκ-πορεύεσθαι, v. a. [ἐκ, "out"; πορεύεσθαι, "to make to go"] 1. Act.: "To make to go out,"—2. Mid. :) ἐκ-πορεύομαι, f. ἐκ-πορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart;*—at xix. 12 the readings vary between ἐκπορεύεσθαι and ἐξέρχεσθαι; see ἐξέρχομαι.

ἐκστά-σις, σεως, f. [ἐκστά (i. e. ἐκ; στά, root of ιστημι), root of ἐξιστημι, in neut. tenses, "to be amazed"; see ἐξιστημι]

1. *Amazement, astonishment.*

—2. *A trance.*

†ἐκ-τάρασσω (and ἐκ-τάραττω, f. ἐκ-τάραξω), v. a. [ἐκ, in "intensive" force; τάρασσω, "to trouble"] *To trouble exceedingly, to cause great trouble to.*

ἐκτεθέσις, εῖσα, ἐν, P. 1. aor. pass. of ἐκτίθημι;—at vii. 21 the readings vary between ἐκτεθέντος δὲ αὐτοῦ and ἐκ-

τεθέντα δὲ αὐτόν; while in some cases in which the latter reading is found, the follg. *αὐτόν* is omitted.

ἐκ-τείνειν, f. *ἐκ-τεινώ*, (p. *ἐκ-τείνα*), 1. aor. *ἐξ-έτεινα*, v. a. [*ἐκ*, “out or forth”; *τείνειν*, “to stretch”] 1. *To stretch out or forth*.—2. Of an anchor as Object: *To throw out, let down*.

ἐκτενή-εια, *clas*, f. [*ἐκτενής*, “zealous”] (“The quality of the *ἐκτενής*”; hence) *Zeal, earnestness, fervency*: — *ἐν ἐκτενείᾳ*, *furventily, earnestly*, xxvi. 7; see *ἐν*, no. 12.

ἐκτενή-ής, *és*, adj. [*ἐκτείνειν*, “to stretch out”; through verbal root *ἐκτενεῖ* (= *ἐκ*; *τεν-*, root of *τείνω*)] (“Stretched out, strained”; hence) Of acts: *Zealous, fervent, earnest, intense*; — at xii. 5 the readings vary between *ἐκτενής* and *ἐκτενώς*.

ἐκτεν-ώς, adv. [*ἐκτενής*, “zealous”] (“After the manner of the *ἐκτενής*”; hence) *Zealously; with zeal, fervour, etc.*; see *ἐκτενής*.

τ(ἐκ-τίθημι, f. *ἐκ-θήσω*), v. a. [*ἐκ*, “out”; *τίθημι*, “to put or place”] (“To put, or place, out or outside”; hence) 1. Of a new-born child as Object: *To expose*.—2. (“To expound, relate, declare.”)—Mid.: *ἐκ-τίθεμαι*, 2. aor. *ἐξ-εθέμην*, *To expound, relate*,

declare for one's self or as one's own especial act.—3.

Pass.: (*ἐκ-τίθεμαι*, p. *ἐκ-τέθειμαι*), 1. aor. *ἐξ-ετέθην*.

(*ἐκ-τίνασσω*, f. *ἐκ-τινάξω*), 1. aor. *ἐξ-ετίναξα*, v. a. [*ἐκ*, “off”; *τίνασσω*, “to shake”]

1. *To shake off*.—2. Mid.: 1. aor. *ἐξ-ετίναξάμην*, *To shake off for one's self or as one's own especial act*.

1. *ἐκ-τος*, *τη*, *τον*, num. adj. [for *ξ-τος*; fr. *ξ*, “six”] (“Provided with *ξ*”; hence) *Sixth*: —*ώρα ἐκτη*, *the sixth hour*, i. e. mid-day.

2. *ἐκ-τός*, adv. [*ἐκ*, “out”] *Outside*; — at xxvi. 22 *οὐδὲν ἐκτὸς λέγων* *διν τε οἱ προφῆται ἐδάλησαν* is put for *οὐδὲν ἐκτὸς ἐκείνων λέγων*, & *οἱ προφῆται ἐδάλησαν μέλλοντα*; see *δς*, 3, c, and 3, a, (a).

ἐκ-φέρω, (f. *ἐξ-οίσω*), 1. aor. *ἐξ-ήνεγκα*, v. a. [*ἐκ*, “out”; *φέρω*, “to bear or carry”] *To bear or carry out; to bring out or forth*; — at v. 9 observe the change of Subject from *πόδες* (with which supply *εἰσι*), to *αὐτοί* (= *οἱ θάψαντες τὸν ἄνδρα σου*), to be supplied.

ἐκ-φεύγω, f. *ἐκ-φεύγομαι* (and *ἐκ-φευξόμαι*), p. *ἐκ-πέφευγα*, 2. aor. *ἐξ-έφυγον*, v. n. [*ἐκ*, “out of”; *φεύγω*, “to flee”] (“To flee out of”; hence) *To flee away, to escape*.

ἐκ-χέω, f. *ἐκ-χεώ*, (p. *ἐκ-κέκυχα*), 1. aor. *ἐξ-έχεα*, v. a.

[*ἐκ*, “out”; *χέω*, “to pour”]
I. *Act.* : *To pour out*, whether actually or figuratively:—for *ἐκχεῶ ἀπό* see *ἀπό*, no. 8.—2. Of blood: *To pour out, spill, shed*.—3. *Pass.* : Of the bowels: *To be poured out; to gush out*;—at i. 18 *ἔκεχυθη* (sing.) has for its Subject the nom. neut. plur. *στλάγχνα*.—*Pass.* : *ἐκχέομαι*, p. *ἐκ-κέχυμαι*, 1. *aor.* *ἐξ-εχύθην*, 1. *fut.* *ἐκ-χυθήσομαι*.

†(*ἐκ-ψύχω*), 1. *aor.* *ἐξ-έψυξα*, v. n. [*ἐκ*, “out”; *ψύχω*, “to breathe or blow”] (“To breathe out”; hence) *To expire, die, give up the ghost*.

†*ἴλαι-ών*, *ώνος*, n. [*ἴλαι-α*, “an olive-tree”] (“That which has an olive-tree or olive-trees”; hence) *Olive-yard*; another name for *τὸ δέρπος τῶν ἐλαιῶν*, *The mount of the olives*; i. e. *Mount Olivet*.

ἴλακησα, 1. *aor.* ind. of *λάσκω*.

†*Ἐλαμ-ίτης*, *ίτου*, m. [**Ἐλάμ*, “Elam” (i. e. prob. “Concealment”), the name of the eldest son of Shem; hence, the country of Elam’s descendants, a Persian province of which Susa was the capital, now prob. “Chūzistan”] *A son of Elam, an Elamite*;—*Plur.* : *Elamites*;—at ii. 9 = the Jews settled in the country of the Elamites.

· *ἴλλαχον*, 2. *aor.* of *λαγχάνω*.
· *ἴλεημο-σύνη*, *σύνης*, f. [for

ἴλεημον-σύνη; fr. *ἴλεημων*, *ἴλεημον-ος*, “pitiful, compassionate”] (“The quality of the *ἴλεημων*”; hence, “pity, compassion, mercy”; hence, as a result) *Alms, charity*.

†*ἴλλεν-σις*, *σεως*, f. [*ἴρχομαι*, “to come,” through the root *ἴλλεν* found in fut. *ἴλειν-σομαι*] *A coming*.

ἴληλοθέως, *υῖα*, *ός*, P. perf. of *ἴρχομαι*.

ἴλθων, *οῦσα*, *όν*, P. 2. *aor.* of *ἴρχομαι*.

ἴλκω, f. (*ἴλξω* and) *ἴλκυσω*, 1. *aor.* (*ἴλξα* and) *ἴλκυντα*, v. a. *To draw*, both in a literal and figurative force.

†*Ἐλλάς*, *ᾶς*, f. *Hellas*, (a district of Thessaly with a town of the same name; hence, N. Greece as opp. to S. Greece or the Peloponnesus; hence) *Greece* in general.

“*Ἐλλην*, *ηνος*, m. (“Hellen”; a son of Deucalion king of Phthia in Thessaly, who with his wife Pyrrha alone escaped from the flood that, according to mythology, destroyed all the inhabitants of Thessaly; hence) 1. *A Greek*, i. e. a native of Hellas or Greece.—2. *A Greek*, as opp. to Jews; a *Gentile*.

‘*Ἐλλην-ίς*, *ίδος*, adj. f. [“*Ἐλλην*, *Ἐλλην-ος*, “a Greek”] 1. *Of, or belonging to, a Greek or the Greeks; Greek, Greekian*.—2. *Gentile*.

†Ἐλληνισ-τής, τοῦ, m. [for Ἐλληνιδ-τής; fr. Ἐλληνίζω (= Ἐλληνίδ-σω), “to speak Greek”] (“One who speaks Greek”; hence) 1. *A Greek converted to Judaism.*—2. *A Greek Jew, Hellenist*, i. e. a foreign Jew as opp. to those born in Palestine.

Ἐλληνι-στί, adv. [for Ἐλληνιδ-τί; fr. Ἐλληνίς, Ἐλληνιδ-ος, “Greek”] (“After the manner of the Ἐλληνίς”; hence) *In the Greek tongue or language.*

Ἐλπίδω, f. (ἐλπίσω and) ἐλπίω, p. ἐλπίκα, 1. aor. ἐλπίσα, v. n. and a. [for ἐλπίδ-σω; fr. ἐλπίς, ἐλπίδ-ος, “hope”] 1. Nent.: *To put one's hope; to hope, trust.*—2. Act.: *To hope, expect.*

Ἐλπίς, ἴδος, f. *Hope, expectation.*

†Ἐλύμας, a, m. *Elymas*, i. e. a sorcerer; the surname of Bar-Jesus; xiii. 6, 8 [prob. a Greek form of Arabic *Alimon* or *Elimon*, “a wise person”; also, “a magician”].

ἐμ-αὐτοῦ, αὐτῆς (only in sing. number), reflexive pron. of 1st person [ἐγώ, ἐμ-οῦ, “I”; αὐτοῦ, gen. of αὐτός, “self”] *Of, etc., myself.*

†ἐμ-βιβάζω, f. ἐμ-βιβάσσω), 1. aor. ἐν-εβιβάσσα, v. a. [for ἐν-βιβάζω; fr. ἐν, “in”; βιβάζω, “to cause to go”] (“To cause to go in”; hence)

To put a person, etc., on board ship; to embark a person, etc. ἐμ-βλέπω, (f. ἐμ-βλέψω), 1. aor. ἐν-εβλέψα, v. n. [for ἐν-βλέπω] 1. [ἐν, “at”; βλέπω, “to look”] *Folld. by εἰς with Acc.: To look at or upon; to fix the eyes, or looks, upon.*—2. [ἐν (like Lat. in), “without force”; βλέπω, “to see”] *To see, behold.*

†ἐμ-μαίνομαι, v. mid. [for ἐν-μαίνομαι; fr. ἐν, “at”; μαίνομαι, “to be mad”] *With Dat. of person: To be mad at, to be enraged with.*

ἐμ-μένω, f. ἐμ-μενώ, 1. aor. ἐν-μέμενα, v. n. [for ἐν-μένω; fr. ἐν, “in”; μένω, “to stay”] (“To stay, or remain, in” “a place; hence) *To abide, continue, remain firm or steadfast in.*

†*Ἐμμόρ, m. indecl. (“Ass”) *Emmor*, the father of Sychem; vii. 16; cf. Gen. xxiii. 19, where the name appears as *Hamor*.

ἐμ-πιπλάω, ἐμ-πιπλέω, (and ἐμ-πέπλημι, f. ἐμ-πλήσω, p. ἐμ-πέπληκα), 1. aor. ἐν-έπλησα, v. a. [for ἐν-πιπλάω, ἐν-πιπλέω, and ἐν-πιμπλημι; fr. ἐν, in “augmentative” force; πιπλάω, πιπλέω, or πιμπλημι, “to fill”] *With Gen.: To fill full with.*

†ἐμ-πνέω, (f. ἐμ-πνεύσομαι), v. n. [for ἐν-πνέω; fr. ἐν, “without force”; πνέω, “to

breathe"] ("To breathe"; hence) With Gen. : *To breathe of*, i. e. *to be animated with, to be full of*; ix. 1; cf. Lat. (*cædem*) *spirare*.

ἐμ-προσθεν, adv. [for ἐ-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen. : ("Before, in front of" a place; hence) *In the presence of, in the sight of, before the eyes of*, a person, etc. ;—at x. 14 the readings vary between ἐμπροσθεν and ἐνάπλον; see ἐνάπλον.

ἐμφαν-ής, ἵς, adj. [ἐμφαίνω, in force of "to exhibit, display," through verbal root ἐμφαν (= ἐν; φαν, root of φαίνω)] ("Exhibited, displayed"; hence) *Manifest*.

ἐμφαν-ίζω, f. ἐμφανίσω (and ἐμφανίζω), 1. aor. ἐνεφανίσα, v. a. [ἐμφαν-ής, "manifest"] ("To make ἐμφανής"; hence, "to show forth, exhibit"; hence) 1. *To declare, tell, make known, etc.* ;—at xxiii. 22 folld. by Acc. of thing ;—at xxiii. 15 folld. by clause introduced by δπως.—2. Elliptically; (either for ἐμφανίζειν ἔαντόν, etc., *to show himself, etc.; to appear*;—or for ἐμφανίζειν διδασκάλικην χάρτην, *to show a paper pertaining to teaching*, i. e. *containing particulars*; hence, in each case,) *In a judicial*

sense: To inform, to give information; cf. ἀναστατώ at end.

ἐμ-φόβ-ος, ον, adj. [for ἐν-φόβ-ος; fr. ἐν, "in"; φόβ-ος, "fear"] *In fear, terrified, affrighted*.

ἐν, prep. gov. dat. only: 1. Locally: a. *In, within*.—b. *Among, with*; ii. 29.—c. *At*.—d. Of a book, author, etc. : *In*.—2. Of time: a. *In, within, in the course of, during*.—b. *On, upon*.—c. *At*.—3. Of the instrument, means, etc. : *With, by, on account of*.—4. Of the agent: *In, by, at*.—5. Of persons in whom anything is regarded as residing or taking effect; or *through* whom anything operates.—6. Of attendant circumstances, feelings, etc. : *In, with*.—7. Of number: a. *In, among*.—b. *Up to, to the number of*.—8. Of condition, or mode of acting: *In*.—9. Of that which is found in one; also, *in which one is engaged, etc.*.—10. To denote a share or participation: *In*.—11. *In the case of, with respect to* :—ἐν δλίγο, with respect to a little; or, adverbially, almost; so, ἐν πολλῷ, with respect to much; or, adverbially, altogether.—12. To form adverbial expressions:—ἐν τάχει, with speed, speedily, xxv. 4, etc.

· ἐναντί, adv. = ἐναντίον.

· ἐναντίον, adv. [adverbial neut. of ἐναντίος, "opposite, facing"] ("In the way of the ἐναντίος"; hence) With Gen.: *In the presence of, before.*

· ἐν-αντίος, αντία, αντίον, adj. [ἐν, "without force" (cf. Lat. in); ἀντίος, "opposite"] ("Opposite, facing"; hence) With accessory notion of hostility, etc.: 1. With Dat. of person or τρόπος c. Acc.: *Opposed, or hostile, to; against.*

—2. Of the wind: *Adverse, contrary, unfavourable.*

· τένδε-ής, ἔσ, adj. [ἔνδε-ω, "to be wanting or lacking"] *Wanting, lacking, in need, in want.*

· ἑν-δεκά, num. adj. indecl. [εἷς, ἑν-ός, "one"; δέκα, "ten"] ("One (and) ten"; i. e.) *Eleven*: — *οἱ ἑνδεκά ἀπόστολοι, the eleven apostles, i. e. those who remained after the fall of Judas, i. 26.* — As Subst. m.: *ἕνδεκα*: With Art.: *The eleven, i. e. the eleven Apostles*; ii. 14.

· ἑν-δύναμ-όω -ῶ, 1. aor. ἑν-εδύναμωσα, v. a. [ἐν, "in"; δύναμις, "strength"] ("To put strength in" something; hence) 1. *To strengthen.* — 2. Pass.: *ἐν-δύναμ-όμαν -ούμαν, 1. aor. ἑν-εδύναμάθην, To be strengthened; to be made, become, or be strong.*

· ἑν-δύω, (f. ἑν-δύσω), 1. aor. ἑν-έδυσα, v. a. [ἐν, "in"; δύω, "to get into or put on"; 1. Act.: ("To make to get into, or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something.* — 2. Mid.: ἑν-θύμαν, (f. ἑν-θύσομα), (p. in act. form ἑν-θέδυκα), 1. aor. ἑν-εδυσάμην: With Acc. of thing: *To clothe one's self in, to put on or upon one's self.*

· ἑνέγκας, ἄστα, av, P. 1. aor. of φέρω.

· τέν-εθ-ρα, pas, f. [ἐν, "in"; θέμα (= θ-σμα), "to sit," through root θέθειν] ("A sitting in" a place; hence) *A lying in wait, an ambush*: — *ἐνέθραν ποιεῖν, (to make, i. e.) to lay, or set, an ambush; to lie in wait;* — at xxiii. 16 the readings vary between *τὴν ἑνέθραν* and *τὸ ἑνέθρον*; see ἑνέθρον.

· ἑνεδρ-ένω, (f. ἑνεδρένω), v. a. [ἐνέδρ-α, "an ambush"] ("To make an ambush for"; hence) *To lie in wait for.*

· τέν-εθ-ρον, pas, n. = ἑνέδρα: — for xxiii. 16 see ἑνέδρα.

· ἑνεκα, ἑνεκεν, adv. With Gen.: *For the sake of, on account of.*

· (ἐν-εὐλογέω, -ευλογώ, v. a.) [ἐν, "in or by"; εὐλογέω, "to bless"] *To bless in or by.* — Pass.: 1. fut. ἑν-εὐλογηθήσομαι.

ἔνθαδε, adv. *Here.*

ἔνθυμ-έομαι -οῦμαι, f. *ἔν-*
θυμ-ήσομαι, p. *ἔν-τεθυμ-ημαι*,
1. aor. *ἔν-εθυμ-ήθην*, v. mid.
[*ἐν*, "in"; *θυμ-ός*, "mind"]
To have, or turn over, in the
mind; to reflect upon, ponder,
consider:—for x. 19 see διεν-
θυμέομαι.

ἔνθυμη-σις, *sense*, f. [for
ἔνθυμε-σις; fr. *ἔνθυμέ-ομαι*, "to
think"] ("A thinking";
hence) *A thought, device, con-*
trivance.

ἔνιαυτός, *où*, m. *A year*;—
at xi. 26 *ἔνιαυτὸν δλον* is Acc.
of "Duration of time."

ἔν-ισχυ-ς, 1. aor. *ἔν-ισχ-*
υσα, v. a. [*ἐν*, "in"; *ισχυ-*
"to be strong"] ("To be
strong in" one's self; hence)
To become strong, to be
strengthened.

ἔνν-έτος, *άτη*, *άτρον*, adj.
[for *ἔννέ-etros*; fr. *ἔννέ-a*,
"nine"] ("Provided with
nine"; hence) *Ninth:—άτρα*
έννέτη, the ninth hour, i. e.
8 o'clock P.M.

τέννεός (also *ἔνέός*), *ά*, *έν*,
adj. *Dumb, speechless.*

ἔν-νομ-ος, *ον*, adj. [*ἐν*,
"in or within"; *νόμ-ος*,
"law"] ("That is in, or
within, the law"; hence) *Or-*
dained by law, lawful, legal.

ἔντελλ-ομαι, f. *ἔντελομαι*,
1. aor. *ἔντειλάμην*, p. pass.
in mid. force *ἔντέλαμαι*,
v. mid. [*ἔντέλλ-ω* (very rare,

prpa. only in Pindar), "to com-
mand"] With Dat. of person:
To give a command, or charge,
to; to enjoin, command, bid.
ἔντολ-ή, *ής*, f. [for *ἔντελ-ή*;
fr. *ἔντέλ-λω*; see *ἔντέλλομαι*]
("That which is commanded";
hence) *A commandment.*

τέν-τόπ-λος, *ιον*, adj. [*ἐν*,
"in"; *τόπ-ος*, "a place"]
("Being in *τόπος*"; hence)
Of, or belonging to, a place.—
As Subst.: *ἔντόπλος*, *ον*, m.
One of, or belonging to, a
place; an inhabitant of a
place.

ἔν-τρομ-ος, *ον*, adj. [*ἐν*,
"in"; *τρόμ-ος*, "a trembling"]
("Being in *τρόμος*"; hence)
Trembling through fear; in
terror, terrified.

ἔν-τυγχανε, (f. *ἔν-τενδομαι*,
p. *ἔν-τεγχηται*), 2. aor. *ἔν-*
έργχαν, v. n. [*ἐν*, "at";
τυγχάνε, "to be"] ("To be
at" a place; hence, "to fall
in with, light upon," a per-
son; hence, "to converse
with"; hence) With Dat. of
person: *To apply, or make*
application, to.

ἔντεντ- ἄλομαι, f. *ἔντεντίασ-*
θήσομαι, (1. aor. *ἔντεντίασθην*
and *ἔντεντίσθην*), v. mid.
[*ἔντεντί-on*, "a dream"] 1. *To*
dream.—2. To be admonished
or taught by God in dreams.

τέν-υπν-ίον, *ιον*, n. [*ἐν*,
"in"; *υπν-ος*, "sleep"]
("Pertaining to that which

is, or takes place, in sleep"; hence) *A dream, vision*;—at ii. 17 the readings vary between *ἐνώπιος* (Dat. of manner), and *ἐνώπια* (Acc. of nearer Object).

ἐνώπιον, adv. [adverbial neut. sing. of *ἐνώπιος*, "in one's presence"] With Gen.: *In the presence of, before*:—for x. 14 see *ἐμπροσθεν*.

†(*ἐν-ατ-ίσθαι*), 1. aor. *ἐν-ατ-ισθῆναι*, v. mid. [*ἐν*, "in"; *ατ*, *ατ-ός*, "an ear"] *To receive in the ear or ears; to bearken, or give heed, to.*

1. ἐκ; see *ἐκ*.

2. ἐξ, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

ἐξ-άγος, (f. *ἐξ-άξω*), 2. aor. *ἐξ-άγαγος*, v. a. [*ἐξ*, "out"; *άγω*, "to lead"] *To lead, or conduct, out or forth.*

ἐξ-αιρέω -αιρέω, f. *ἐξ-αιρήσω* (later *ἐξ-ελέω*), 2. aor. *ἐξ-ειλού*, v. a. [*ἐξ* (= *ἐκ*), "out"; *αιρέω*, "to take"] 1. Act.: *To take out*.—2. Mid.: ("To take out for one's self, or as one's own especial act"; hence) a. *To select*.—b. *To deliver*.—Mid.: *ἐξ-αιρέμαται -αιρούμαται*, (f. *ἐξ-ειλούμαται*, 1. aor. *ἐξ-ηρησθάμην*), 2. aor. *ἐξ-ειλόμην* and *ἐξ-ειλάμην*.

ἐξ-αίφνης, adv. [*ἐξ* (= *ἐκ*), in "strengthening" force; *αίφνης*, "suddenly"] *Suddenly, on a sudden.*

(*ἐξ-ἀλείφω*), f. *ἐξ-ἀλείψω*, 1. aor. *ἐξ-ἀλείψαι*, v. a. [*ἐξ* (=

ἐκ), in "intensive" force; *ἀλείφω*, in force of "to blot out"] *To blot out*; i. e., of sin, *to forgive, pardon*.—Pass.: (*ἐξ-ἀλείφομαι*, p. *ἐξ-ἀλείψωμαι*, Attic *ἐξ-ἀλήψωμαι*), 1. aor. *ἐξ-ηλείφθην*.

τιξ-ἀλλομαι, (f. *τιξ-ἀλοθμαι*), v. mid. (*τιξ* (= *ἐκ*), "out from"; *ἀλλομαι*, "to leap") ("To leap out from" a place; hence) *To leap up from a lower position, the ground, etc.*

ἐξάνιστην, 2. aor. ind. of *ἐξάνιστημι*.

(*ἐξ-άνιστημι*, f. *ἐξ-άνιστ-*
ησω), 1. aor. *ἐξ-άνιστησα*, 2. aor. *ἐξ-άνιστην*, v. a. and n. [*ἐξ* (= *ἐκ*), "from"; *άνιστημι*, "to make to stand up;—to stand up"] 1. Act.: Pres., imperf., 1. fut., and 1. aor.: *To make, or cause, to stand up from a place, etc.*—2. Neut.: Perf., pluperf., and 2. aor.: ("To stand up from" one's seat, etc.; hence) *To rise up, arise.*

ἐξ-ἀποστέλλω, f. *ἐξ-ἀπο-*
στελῶ, 1. aor. *ἐξ-ἀπέστειλα*, v. a. [*ἐξ* (= *ἐκ*), in "intensive" force; *ἀποστέλλω*, "to send forth"] *To send forth*.—Pass.: 2. aor. *ἐξ-ἀπεστάλην*.

(*ἐξ-αρτίζω*, f. *ἐξ-αρτίῶ*), 1. aor. *ἐξ-ηρτίσα*, v. a. [*ἐξ* (= *ἐκ*), in "intensive" force; *αρτίζω*, "to prepare"] ("To prepare completely"; hence) Of time: *To finish, fulfill, complete.*

ἐξ-αντήρ, adv. [*ἐξ* (= *ἐκ*),

"at" (of time); *αὐτῆς*, fem. gen. sing. of *αὐτός*, "self, very"; with ellipse of *τῆς ἥρας*, "the time"] ("At the very time"; hence) *At once, instantly, immediately, directly.*

ἔξειλάμην and *ἔξειλόμην*; see *ἔξαιρεσις*.

ἔξ-ειμι, imperf. *ἔξ-γειν*, inf. *ἔξ-ιέναι*, v. n. [*ἔξ* (= *ἐκ*, "out"; *εἰμι*, "to go")] *To go out or forth.*

ἔξ-έρχομαι, f. *ἔξ-ελεύθομαι*, p. *ἔξ-ελήλυθα*, 2. aor. *ἔξ-ῆλθον*, v. mid. [*ἔξ*, "out"; *έρχομαι*, "to come or go"] 1. *To come, or go, out or forth* :—for xix. 12 see *ἔκπορευομαι*;—at xvi. 19 the readings vary between *ἔξελθεῖν τῆς πόλεως* and *ἀπελθεῖν ἀπὸ τῆς πόλεως*; at xxviii. 15 between *ἔξῆλθον* and *ῆλθον*:—*εἰσέρχεσθαι καὶ ἔξέρχεσθαι*, *to go in and go out*, a Hebraism for *to pursue one's daily life*, etc.—2. Of a viper as Subject: *To come forth, creep out*; xxviii. 3.—3. Of hope, etc., as Subject: *To depart, go away, be lost.*

ἔξιστακέναι, perf. inf. of *ἔξιστημι*.

ἔξ-εστι, (f. *ἔξ-έσται*), p. pres. *ἔξιν*, v. impers. [*ἔξ* (= *ἐκ*), denoting "completeness"; *εστί* (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*;—

at xvi. 21 with clause *ἀ παρεῖ δέχεσθαι* as Subject; cf. xxi. 37; xxii. 25;—at viii. 87 supply the Inf. *βαστισθῆναι* as Subject;—at ii. 29 *ἔξιν* is predicated of the clause *εἰπεῖν*: . . . *ταύτης*; supply, also, *ἐστω* or *ἐστίν* as the copula.

ἔξεχθην, 1. aor. ind. pass. of *ἔκχεω*.

ἔξ-ηγίομαι *-ηγοῦμαι*, (f. *ἔξ-ηγήσομαι*), 1. aor. *ἔξ-ηγη*; *εἴημην*, v. mid. [*ἔξ* (= *ἐκ*), "out or forth"; *ηγέομαι*, "to lead"] ("To lead out or forth"; hence) *To relate, or tell, at length; to declare fully, to recount particularly.*

ἔξης, adv. [fr. same root as *ἔχω* in mid. force, "to follow"; hence of time, "to be next"] Of time: *Next, following*;—with art. = adj. *the next, the following*:—*τῇ ἔξῃ* (supply *ἡμέρᾳ*), *on the following day, on the morrow*; Dat. of time "when"; only in this expression in Acts.

ἔξ-ιστημι, (f. *ἔκ-στησω*), p. *ἔξ-ιστηκα* and *ἔξ-ιστάκα*, 1. aor. *ἔξ-ιστησα*, 2. aor. *ἔξ-ιστηρ*; v. a. and n. [*ἔξ* (= *ἐκ*), "out of"; *ιστημι*, "to make to stand;—to stand"] 1. a. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To make to stand out of" one's self, etc.; hence) *To amaze, astonish, perplex*.—b. Neut.: In perf., pluperf., and 2. aor.: ("To

stand out" of one's self; hence)

(a) *To be out of one's mind or wits; to be beside one's self.*

—(b) *To be amazed or astonished.*

—3. Mid.: ἐξ-ἰστάμαι
(= no. 1, b, (b)) *To be amazed or astonished.*

τέξιστῶν, ἀστ., ἀν., contr.
part. pres. of ἐξιστῶ = ἐξ-
ἰστημι: only at viii. 9.

ἐξέων, ὀυσα, ὄν, P. pres. of
ἐξειμι.

τέξ-ολοθρεύω, v. a. [ἐξ, in
"intensive" force; δλοθρεύω,
"to destroy"] *To destroy
utterly.*—Pass.: 1. fut. ἐξ-
ολοθρευθήσομαι.

ἐξ-ομολογέομαι -ομολογ-
ούμαι, f. ἐξ-ομολογήσομαι, v.
mid. [ἐξ (= ἐκ), denoting
"completeness"; δμολογέομαι
(mid. of δμολογέω), in force
of "to confess"] *To confess,
own, or acknowledge fully or
thoroughly.*

ἐξόν, P. of impers. ἐξεστι.
τέξορκισ-τής, τοῦ, m. [for
ἐξορκιδ-τής; fr. ἐξορκίζω (=
ἐξορκίδ-σω), "to adjure"]
("An adjurer"; i. e.) *An
exorcist, as one who pretends
to cast out devils by adjuring,
or commanding, them in the
divine name.*

ἐξ-ουθεν-έω -ῶ, 1. aor. ἐξ-
ουθέν-ησα, v. a. [ἐξ (= ἐκ),
denoting "completeness";
οὐθέν (= οὐδέν), "nothing"]
("To bring completely to no-
thing"; hence) *To despise,*

*set at nought, treat con-
temptuously, scorn.*—Pass.:
(ἐξ-ουθεν-έσμαι -ούμαι), p. ἐξ-
ουθέν-ημαι, 1. aor. ἐξ-ουθεν-
ήθην.

ἐξεν-σία, σία, f. [for ἐξοντ-
σία; fr. ἐξόν, ἐξόντ-ος, part.
of impers. verb ἐξεστι, "it is
permitted"] ("The being per-
mitted" to do something;
hence) 1. *Power, authority.*—
2. *Power, or liberty, to do as
one pleases.*—3. *Power, juris-
diction, rule.*

τέξοχ-ή, ḥς, f. [for ἐξεχ-ή;
fr. ἐξέχ-ω, "to stand out, or
project, from"] ("A standing
out, or projecting, from";
hence) *Superiority, excellēnos,
eminence, reputation, note:*—
οἱ κατ' ἐξοχὴν ὄντες, *men of
eminence or note,* xxv. 23;—
cf. κατά, no. 2, f; δ, no. 6, b.

τέξ-υπν-ος, ον, adj. [ἐξ
(= ἐκ), "out of"; υπν-ος,
"sleep"] (Being "out of
sleep"; hence) *Roused from
sleep, awake.*

ἐξ-ω, adv. [ἐξ (= ἐκ), "out"]
1. a. *Outside, on the outside,
without.*—b. *Outside, to the
outside, out;* xvi. 30.—c.
Outside a country:—οἱ ἐξω
πόλεις, *(the cities outside the
Holy Land; i. e.) foreign
cities,* xxvi. 11.—2. With
Gen.: a. *Outside of, out of.*—
b. *Out of, away from.*

τέξ-ωθέω -ωθῶ, f. ἐξ-ωθήσω
and ἐξ-ώσω, p. ἐξ-έωκα), 1. aor.

(ἔξ-έσσει and) ἔξ-εσσα, v. a. [ἔξ (= ἔκ), "out"; ὥθειν, "to thrust or push"] ("To thrust, or push, out"; hence) 1. *To drive out, expel*;—at vii. 45 διθέων, ἐν = ἐθέων, ἐν; see δι, no. 8, a, (a); for the fact mentioned see 2 Sam. v. 6 *sqq.*—2. Of a ship as Object: ("To thrust out" from the sea; hence) With εἰς and Acc. denoting "a bay," etc.: *To drive, run, etc., into*; xxvii. 39.

ἔξωσι, 1. aor. ind. of ἔξειθειν.

ἔ-ορτ-ή, ἡς, f. *A feast, festival*;—esp. the Jewish Passover [prob. akin to Sans. *erat-a*, in the force of "a holy act," as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of "eating"; ἐ is a prefix].

ἔπαγγελ-ία, ἵεις, f. [ἔπαγγέλλω, in force of "to promise"] 1. *A promising, a promise*.—2. *A promise*, in force of "a thing promised."

(ἔπ-αγγέλλω, 1. aor. ἔπ-ήγγειλα, v. a. [ἔπ-ι, "to"; ἀγγέλλω, "to carry a message"] Act.: "To carry a message to"; hence, "to promise").—Mid.: ἔπ-αγγέλλομαι, 1. aor. ἔπ-ηγγειλάμην, *To promise for one's own self, etc.*

ἔπ-άγειν, (f. ἔπ-άξω), 1. aor. ἔπ-ῆξα, 2. aor. ἔπ-ήγαγον, v. a. [ἔπ-ι, "upon"; ἄγειν, in force of "to bring"] *To bring upon*;

—at v. 28 used figuratively, and also strengthened by follg. ἐπι.

ἔπ-αἴρω, (f. ἔπ-άρω, p. ἔπ-ηρκα), 1. aor. ἔπ-ῆρα, v. a. [ἐπ-ι, "up" to a place; αἴρω, "to lift"] 1. a. *To lift or raise up*.—b. Pass.: *To be lifted, or raised, up from the ground*; i. 9.—2. Of a sail as Object: *To hoist*.—3. Folld. by φωνήν: a. *To lift up the voice*; i. e. to speak, etc.; ii. 14.—b. *To raise the voice*, i. e. to cry out or aloud; xiv. 11; xxii. 22.—Pass.: ἔπ-αἴρομαι, (p. ἔπ-ῆρμαι), 1. aor. ἔπ-ῆρθην.

ἴπ-ακροάομαι -ακροῦμαι, (f. ἔπ-ακροάσσομαι), v. οὐδ. [ἐπ-ι, in "strengthening" force; *ακροάομαι*, "to hear"] With Gen. of person as Object: *To hear*.

ἴπάναγκες; see ἔπανάγκης.

ἴπ-άναγκ-ής, ες (only found in neut.), adj. [ἐπ-ι, in "strengthening" force; ἀνάγκη, "necessity"] ("Pertaining to ἀνάγκη"; hence) *Necessary, compulsory*.—In neut. as Adv.: ἔπάναγκες, *Of necessity, necessarily*:—τὰ ἔπάναγκες ταῦτα, *these necessary things*, xv. 28; see δ, no. 6, b.

ἴπαρχ-ία, ἵεις, f. [ἴπαρχ-ος, "a governor, or ruler," of a country; fr. ἐπ-ι, "over"; ἄρχω, in force of "to rule"]

(“A thing pertaining to an *ἐπαρχος*”; hence) *A province* of the Roman empire; *a district*, etc., subject to a Roman governor.

τέκνανθ-ις, ιδος, f. [τέκνανθ-ος, “a fold for cattle”; also, “a dwelling, abode”] (“A thing pertaining to an *ἐπανθος*”; hence) *A dwelling, abode, habitation.*

ἐπ-αύριον, adv. [ἐπ-ι-, “upon”; αύριον, “to-morrow”] *Upon to-morrow, on the morrow*;—in Gr. Test. only with the Dat. fem. art. (*της*) preceding, so that in each instance *ἡμέρα* must be supplied.

†(ἐπ-εγείρω, f. ἐπ-εγερώ), 1. aor. *ἐπ-ηγείρα*, v. a. [ἐπ-ι-, in “strengthening” force; εγείρω, “to awaken, rouse up”] (“To awaken or rouse up”; hence) *To raise, or stir, up; to excite*, etc.;—mostly, and in Acts only, in bad sense.

ἐπει-δή, adv. [ἐπει-, “since”; δή, used in “strengthening” force] *Since, seeing that, inasmuch as.*

ἐπ-εῖδον (2. aor. without pres.) [ἐπ-ι-, “upon”; εἶδον, “to look”] *To look upon*;—at iv. 29 strengthened by follg. ἐπι-.

†ἐπ-ειμι, v. n. [ἐπ-ι-, “on”; εἰμι, “to go”] *Of time: To go, or come, on or after; to follow, succeed*;—in Acts only in part.

ἐπ-έκεινα, adv. [ἐπ-ι-, “to”; ἔκεινα (neut. acc. plur. of ἔκεινος, “that”), “those”] (“To those” parts or places; hence) With Gen. denoting place: *Beyond.*

ἐπ-έρχομαι, f. ἐπ-ελεύσομαι, (p. ἐπ-ελήλυθα), 2. aor. ἐπ-ῆλθον, v. mid: [ἐπ-ι-, “upon,” also, “to”; ἔρχομαι, “to come”] 1. a. *To come upon*;—at i. & strengthened by follg. ἐπι-—b. In a bad sense: *Folld. by ἐπι- and Acc. of person: To come upon, befall, happen to.*—2. (“To come to” a place; hence) *To arrive from a place.*

ἐπ-ερωτάω -ερωτῶ, f. ἐπ-ερωτήσω, 1. aor. *ἐπ-ηρώτησα*, v. a. [ἐπ-ι-, in “strengthening” force; ἐρωτῶ, “to ask”] 1. *To ask; to ask, or inquire, of a person.*—2. With clause as Object: *To ask, or inquire, that which is denoted by the clause.*

ἐπέσχον, 2. aor. ind. of ἐπέχω.

ἐπετίθουν, imperf. indic. of ἐπετίθημι, as if from a form ἐπετίθέω.

ἐπ-έχω, (f. ἐφ-έξω), 2. aor. ἐπ-έσχον, v. a. : 1. [ἐπ-ι-, “upon”; ἔχω, “to have”] (“To have upon”; hence—*with ellipse of τὸν νοῦν, “the mind”*—“to have the mind upon, or to direct the mind to,” something; hence) With Dat. of person: *To mark, ob-*

serve, give heed to.—2. [ἐπ-ι, “at”; ἔχω, “to have or hold”] (“To have, or hold, at” a place; hence, “to detain”; hence, with ellipse of ἔαυτόν, “to detain one’s self”; hence) *To tarry, stay, stop, wait*;—at xix. 22 folld. by χρόνον as Acc. of “Duration of time.”

ἐπί (before a soft vowel, ἐπ’; before an aspirated vowel, ἐφ’), prep. gov. gen., dat., and acc.: 1. With Gen.: a. Locally: (a) *On, upon*.—(b) *In, at*.—(c) To denote “whither” after verbs of motion: *Towards, unto*; x. 11.—(d) In a judicial sense: *Before a magistrate, tribunal, etc.*; xxiii. 30.—b. In time: *In the time, or days, of*; xi. 28.—c. Of an office, business, etc.: *Over*:—δ ἐπὶ τοῦ κοιτῶνος, (*the one over the bed-chamber*, i. e.) *the chamberlain*, xii. 20; cf., also, viii. 27.—d. Of a vow, etc.: *On a person*; xxi. 23.—e. To form an adverbial expression:—ἐπ’ ἀληθείας, *in truth, truly*, iv. 27; x. 34.—2. With Dat.: a. Locally: (a) *On, upon*.—(b) *At, near, by, with*.—(c) *In, at*.—b. *Because of, for*.—c. Of a name, authority, etc.: (a) *In, by*.—(b) *Under the authority of*.—d. *About, concerning*.—e. To form an adverbial expression:—ἐπ’ ἐλπίδι, (*in hope*,

i. e.) *hopefully*;—at ii. 26 the expression occurs in a quotation from the Septuagint version of Ps. xv. 9, and represents the Hebr. *labētach*, “securely, confidently.”—3. With Acc.: a. Locally: (a) *On, upon*.—(b) *At*.—(c) *To, unto*.—(d) *Among persons*; i. 21.—b. Of time: (a) *At a certain time*,—(b) *For, during*.—(c) *On, upon*.—c. In hostile sense: *Against*.—d. *For the purpose of, for*.—e. After verbs denoting “trust”: *On, upon, in*.—f. To form an adverbial expression:—ἐπὶ πολύ, *for a long time or while, long*, xxviii. 6; ἐπὶ πλείον, *to a greater extent, further*, iv. 17; *for a very long time*, xx. 9; *any more, any longer*, xxiv. 4.—4. With Adv.: *Up to*:—ἐπὶ τρίς, *up to thrice*.

ἐπί-βαίνεις, (f. ἐπί-βήσομαι), p. ἐπί-βέβηκα, 2. aor. ἐπ-έβης, v. n. [ἐπί, “upon”; βαίνεις, “to go”] (“To go upon”; hence) 1. a. *To go on board a vessel, to embark*.—b. With Dat., or with *εἰς* and Acc.: *To go on board of, to embark in*.—2. With *εἰς* and Acc. of country: *To go, or come, into; to enter into*.—3. With Dat.: Of a government, etc.: *To enter upon*; xxv. 1.

ἐπί-βάλλω, f. ἐπί-βάλω, 2. aor. ἐπ-έβαλον, v. a. [ἐπί, “upon”; βάλλω, “to throw”]

(“To throw upon”; hence) With *χεῖρας*, and folld. by Dat. of person, or *ἐπί* with Acc. of person: *To lay (violent) hands on* a person, etc.; *to arrest* a person, etc.;—at xii. 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι τινας τῶν ἀπὸ τῆς ἐκκλησίας, *arrested in order to maltreat certain of the Church, is put for ἐπέβαλεν τὰς χεῖράς τισιν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτούς, arrested certain of the Church in order to maltreat them; see, also, κάκω, no. 1; δ, no. 3, a.*

(*ἐπί-βιβάζω*), 1. aor. *ἐπέβιβάσσα*, v. a. [*ἐπί*, “upon”; *βιβάζω*, “to make to go”] (“To make, or cause, to go upon”; hence) *To mount, or set on, a horse, etc.*

τέκν-βοάς -βοώ, (f. *ἐπιβοήσσα*), v. a. [*ἐπί*, in “strengthening” force; *βοάς*, “to call out”] With Objective clause: *To call out aloud, or cry out, that, etc.*;—at xxv. 24 the readings vary between *ἐπιβοῶντες* and *βοῶντες*.

τέκν-βουλή -βουλῆς, f. [*ἐπί*, “against”; *βουλή*, “a plan or design”] (“A plan, or design, against” another; hence) 1. *A plot.*—2. With Dat. of person or *els* with Acc. of person: *A plot against one.*

†(*ἐπί* - γίγνομαι or *ἐπί*-γίνομαι, f. *ἐπί-γενήσομαι*, p. *ἐπί-γέγονα*), 2. aor. *ἐπ-*

εγενόμην, v. mid. [*ἐπί*; *γίγνομαι*] 1. [*ἐπί*, in “strengthening” force; *γίγνομαι* (of things), “to be produced or arise”] Of the wind: *To arise, spring up*;—at xxviii. 13 ἐπιγενόμενον *νότου* is Gen. Abs. —2. [*ἐπί*, “after” in time; *γίγνομαι*, “to be”] (“To be after”; hence) Of time, etc.: *To follow, come on*:—see γίνομαι, no. 5, a.

ἐπί-γιγνώσκω or *ἐπί-γινώσκω*, f. *ἐπί-γιγνώσκα*, (p. *ἐπίγνωσκα*), 2. aor. *ἐπ-έγνω*, v. a. [*ἐπί*, in “strengthening” force; *γιγνώσκω* or *γίνωσκω*, “to perceive, to know”] 1. *To perceive, to know*;—at xix. 34 *ἐπιγνώστες* is Nom. Abs., the sentence being an instance of *anacolúthon*. Had the strict grammatical construction been followed, instead of *ἐπιγνώστες*. . . φωνὴ ἐγένετο μία ἐκ πάντων, the passage would have run *ἐπιγνώστες* . . . *ἐφώνησαν* *πάντες*. —2. *To know, discern.*—3. *To know from information supplied.*—4. *To recognize.*

ἐπι-γράφω, f. *ἐπί-γράψω*, (1. aor. *ἐπ-έγραψα*), v. a. [*ἐπί*, “upon”; *γράφω*, “to write”] *To write upon, inscribe.*—Pass.: *ἐπι-γράφομαι*, p. *ἐπίγέγραμμαι*.

ἐπείδε, imperat. of *ἐπείδον*.

ἐπί-βεικνύμι (*ἐπί-βεικνύω*), (f. *ἐπί-βειξω*), 1. aor. *ἐπ-έδειξα*,

v. a. [*ἐπί*, in "strengthening" force; *δείκνυμι*, "to show"]
 1. *To show, exhibit, display.*—
 2. Mid.: *To show, etc., as one's own especial act or for one's self.*—Mid.: *ἐπί-δείκνυμαι*, 1. aor. *ἐπί-εδειξάμην*.

τέπιθημ-έω -ώ, (p. *ἐπιθημήσω*, p. *ἐπιθεδήμηκα*), v. n. [*ἐπιθημ-ος*, "sojourning" in a place] ("To be *ἐπιθήμος*"; hence) *To sojourn, or reside, in a place; to be a sojourner or resident.*—N.B. Observe the position of the augment, and see *ἀναστάτω*.

ἐπί-θίσωμι, f. *ἐπί-θώσω*, 1. aor. *ἐπί-θώκα*, 2. aor. *ἐπί-θών*, v. a. [*ἐπί*; *θίσωμι*, "to give"] 1. [*ἐπί*, in "intensive" force] *To give, give up, surrender;*—at xxvii. 15 supply *ἴαντος* as Object.—2. [*ἐπί*, "to"] *To give, deliver, etc., into the hands;* xv. 30.

ἐπίθεος, *οὐσία*, *δύν*, P. 2. aor. of *ἐπιθίσωμι*.

ἐπιεικ-εια, *ειας*, f. [*ἐπιεικ-ής*, "gentle, kind," *etc.*] ("The quality of the *ἐπιεικής*"; hence) *Gentleness, kindness, courtesy, etc.*

ἐπι-ζητέω -ζητῶ, 1. aor. *ἐπί-εζητησα*, v. a. [*ἐπί*, "for"; *ζητέω*, "to seek"] 1. *To seek for or after.*—2. *To require, demand.*—3. *To seek, or require, to know; to inquire.*

ἐπιθέ-σις, *σεως*, f. [*ἐπί-θημι*, "to put, or lay, on";

through verbal root *ἐπίθε* (= *ἐπί*; *θε*, a shortened form of *Θη*, root of *τίθημι*) *A putting, or laying, on;*—in Gr. Test. only of the hands.

ἐπί-θύμη-έω -ώ, f. *ἐπί-θύμησω*, 1. aor. *ἐπί-εθύμη-ησα*, v. n. [*ἐπί*, "upon"; *θύμ-ός*, "mind"] ("To set the mind upon" a thing; hence) In a bad sense: With Gen.: *To covet.*

(ἐπί-κάλέω -κάλω, f. *ἐπί-κάλέσω*), 1. aor. *ἐπί-εκάλεσα*, v. a. [*ἐπί*; *κάλέω*, "to call"] 1. [*ἐπί*, "upon"] a. Act.: (a)

To call upon, invoke, etc.—(b) *To appeal to.*—b. Mid.: *ἐπί-κάλομαι -καλοῦμαι*, (f. *ἐπί-κάλέσομαι*), 1. aor. *ἐπί-εκάλεσάμην*, pluperf. pass. in mid. force (xxvi. 82), *ἐπί-εκάλημην*: a. == nos. a, (a) and (b) above.—b. With Objective clause: *To demand, or require, by an appeal that, etc.*

—2. [*ἐπί*, "in addition"] a. Act.: *To call in addition.*—

b. Pass.: *ἐπί-κάλομαι -καλοῦμαι*, p. *ἐπί-κέκλημαι*, 1. aor. *ἐπί-εκλήθην*, *To be called (in addition; i. e.) by a surname, to be surnamed.*

ἐπί-κεμα, v. mid. [*ἐπί*, "upon"; *κείμαι*, "to lie"] ("To lie, or be laid, upon"; hence) Of a storm: *To lie, or press, upon.*

†(ἐπί-κέλλω, 1. aor. (*ἐπί-εκελσα* and) *ἐπί-κειλα*, v. a. [*ἐπί*, "on"; *κέλλω*, "to

drive"] ("To drive on"; hence) Of a ship as Object: *To run aground, bring to shore*; see ἀποκέλλω.

†Επίκουρ-ειοι, είων, m. plur. [Επίκουρ-ος, "Epicurus" (= "Helper"), a Greek philosopher, born at Samos, B.C. 342, the founder of a school of philosophy at Athens] ("Those belonging to Epicurus"; i. e.) *The followers, or disciples, of Epicurus; the Epicureans.*

†επίκουρ-ία, ἴας, f. [επίκουρ-ος, "helping"] ("The quality, or state, of the επίκουρος"; hence) *Help, aid, assistance.*

ἐπί-λαμβάνομαι, (f. επιλήφομαι, p. pass. in mid. force, ἐπ-είλημαι), 2. aor. ἐπ-ελάβ-δμην, v. n. [ἐπί, in "strengthening" force; λαμβάνομαι (mid. of λαμβάνω, "to take hold of"), "to take, or lay, hold of," as one's own act] With Acc. or Gen.: *To take, or lay, hold of.*

(ἐπί-λέγειν, v. a. [ἐπί, in "strengthening" force; λέγω, "to choose"] "To choose, choose out, select." — Mid. i.) **ἐπί-λέγομαι**, 1. aor. ἐπελεξάμην, *To choose, choose out, select, for one's self.*

ἐπί-λῦω, v. a. [ἐπί, in "strengthening" force; λύω, "to loose"] ("To loose, unfasten," etc.; hence, "to explain"; hence) *To determine,*

decide. — Pass.: 1. fut. ἐπίλυθσομαι.

ἐπίμελ-εια, ειας, f. [ἐπίμελης, "careful, attentive"] ("The quality of the ἐπίμελης"; hence) *Attention bestowed on a person: — τίχων ἐπίμελεια, having obtained attention, or having had attention paid to him, i. e. having been kindly, or courteously, treated, xxvii. 8.*

ἐπί-μένω, f. ἐπί-μενω, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) 1. *To remain on, to abide still, to tarry*; — at x. 48 folld. by Acc. of "Duration of time"; cf., also, xxviii. 12, 14. — 2. With part. in concord with Subject of verb: *To continue doing, etc.*; xii. 16.

†ἐπί-νεύω, f. ἐπί-νεύσω and ἐπί-νεύσομαι), 1. aor. ἐπ-ένευσα, v. n. [ἐπί, "to"; νεύω, "to nod"] ("To nod to" a person in token of assent, etc.; hence) *To assent, consent.*

†ἐπίνοι-ία (quadrissyll.), ίας, f. [ἐπίνο-έω, "to think upon"] ("A thinking upon" something; hence) *A thought, notion, or idea; a device of the mind, etc.*

ἐπίπεπτωκάω, υῖα, δι, P. perf. of ἐπίπεπτω.

ἐπί-πίπτω, (f. ἐπι-πεσούμαι), p. ἐπί-πέπτωκα, 2. aor. ἐπ-

ἐπεσσον, v. n. [ἐπὶ, "upon"; πίπω, "to fall"] With Dat., or ἐπὶ with Acc. : *To fall upon*, whether actually or figuratively.

ἐπι-σκέπτομαι, (f. ἐπι-σκέψομαι), 1. aor. ἐπ-εσκεψάμην, v. mid. [ἐπὶ, "upon"; σκέπτομαι, "to look"] 1. *To look upon, behold*.—2. *To come, or go, to see a person; to visit a person*.—3. With accessory notion of assisting, etc. : *To visit in order to assist or benefit*.—4. *To choose out, select by inspecting, etc.; to search out*.—5. With accessory notion of care, intention, etc. : With Inf. : *To take care to do, etc.; to intend, purpose, etc.*—N.B. The present is used only by late authors, ἐπισκοπέω being the word employed in classical writers. This latter verb, however, takes its tenses from ἐπι-σκέπτομαι.

†(ἐπι-σκευάζω, f. ἐπι-σκευάσσω, v. a. [ἐπὶ, in "strengthening" force; σκευάζω, "to prepare"] "To prepare thoroughly, get ready").—Mid. : (ἐπι-σκευάζομαι), 1. aor. ἐπ-εσκευασάμην, *To get one's self ready*;—at xxi. 15 the readings vary between σκευασθένειοι, ἀποσκευασθένειοι, παρασκευασθένειοι, and ἀποταξθένειοι.

ἐπι-σκίάζω, (f. ἐπι-σκίάσω),

1. aor. ἐπὶ-εσκίάσσα, v. n. [ἐπὶ, in "strengthening" force; σκιάζω, "to shade, overshadow"] *To overshadow, to cast a shadow on*;—at v. 15 folld. by Dat.

ἐπισκοπή, ἡ, f. [ἐπισκοπος, "an overseer"; hence, "an ecclesiastical superintendent"] ("The office of an ἐπισκοπος"; hence) *An office in general, a charge*;—at i. 20 the word occurs in a quotation from the Septuagint version of Ps. cix. 10, and is the representative of the Hebr. *pegūdāh*.

ἐπισκοπ-ος, ου, m. [ἐπισκοπ-έω, "to oversee"] ("One who oversees" others; "an overseer"; hence, in the Apostolic age) *An ecclesiastical superintendent*.—N.B. The meaning of "Bishop" as such belongs to a later time.

ἐπι-στά-μαι, (f. ἐπι-στήσομαι), v. mid. [ἐπὶ, "at"; στά, root of ι-στη-μαι, "to make to stand"; Mid., "to make one's self to stand, to stand"] ("To stand at, or by," a thing; hence) Mentally : 1. With Acc. of person or thing : *To know, have or possess knowledge of, be acquainted with*.—2. With Part. pres. in concord with Object of verb : *To know, or be assured, that a person, etc., is, etc.*—3. Folld. by ὅτι or οὐ : *To know, etc., that*.—4. Folld. by πῶς : *To know how*

or in what way.—5. Without fellg. Object: *To know; to have or possess knowledge, etc.*

ἐπιστᾶ-σις, σεως, f. [ἐφ-ιστημι, in force of “to stand against” in a hostile way, through verbal root ἐπιστά (= ἐπί; στά, root of ιστημι)] (“A standing against”; hence) Of a mob, etc.: *A riotous opposition to constituted authorities; see ἐπισύστασις.*

ἐπι-στέλλω, f. ἐπι-στελῶ, p. ἐπ-ἐσταλκα, l. aor. ἐπι-στελλα, v. n. [ἐπί, “to”; στέλλω, “to send”] (“To send” something “to” one; hence, with reference to a written communication) *To enjoin by letter, to write;—at xv. 20 folld. by Dat. of person and by an Inf. preceded by Gen. neut. of article to express the aim or intention; see δ, no. 3, b;—at xxi. 25 folld. by περὶ and its case.*

ἐπι-στηρῖω, (f. ἐπι-στηρῖω), l. aor. ἐπ-εστήριξα, v. a. [ἐπί, in “strengthening” force; στηρῖξω, “to make fast”] (“To make quite fast”; hence) *To confirm, strengthen, establish;—in Gr. Test. only in a figurative force.*

ἐπιστολ-ή, ḥs, f. [for ἐπιστελ-ή; fr. ἐπιστέλλω, “to send to,” through verbal root ἐπιστελ (= ἐπί; στελ,

root of στέλλω)] (“A thing sent to” a person; hence) *A letter, epistle.*

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-ἐστρεψα, v. a. and n. [ἐπί, “to”; στρέφω, “to turn”] (“To turn to” some object; hence) 1. Act.: *To turn round or about; to turn.*—2. Neut.: (“To turn one’s self about”; hence) a. *To return, go, or come back.*—b. *To turn one’s self, to turn.*—c. *To turn to God, to be converted.*

ἐπιστροφ-ή, ḥs, f. [for ἐπιστρεφ-ή; fr. ἐπιστρέφω, in force of “to be converted”; hence] *Conversion, turning to God.*

ἐπισύστα-σις, σεως, f. [ἐπι-συνιστημι, in force of “to rise up together, or conspire, against”; through verbal root ἐπισυστά (= ἐπί; σύν; στά, a root of ιστημι)] (“A rising up together, or conspiring, against” constituted authorities, etc.; hence) *A riotous meeting or gathering;—at xxiv. 12 the readings vary between ἐπισύστασιν and ἐπι-στάσιν; see ἐπιστάσις.*

ἐπι-σφάλ-ήs, ḥs, adj. [ἐπί, in “strengthening” force; σφαλ, root of σφάλλω, “to make to fall”] (“Making to fall”; hence) *Perilous, dangerous, hazardous.*

ἐπι-τάσσω, (f. ἐπι-τάξω), 1. aor. ἐπ-έταξα, v. n. [ἐπί,

“to”; *τάσσω*, “to assign”] (“To assign” something “to” a person as a duty, *etc.*; hence, “to order, command,” *etc.*; hence) With Dat. of person and Inf.: *To order, or command, one to do, etc.*

ἐπί-τίθημι, f. *ἐπί-θήσω*, (p. *ἐπί-τέθεικα*), 1. aor. *ἐπί-έθηκα*, 2. aor. *ἐπί-έθην*, v. a. [*ἐπί*, “upon,” also, “over”; *τίθημι*, “to put”] With Acc. of nearer Object and Dat. or *ἐπί* with its case: 1. *To put, or place, upon; to lay upon*, whether actually or figuratively.—2. Of a blow, *etc.*, as Object: *To lay on one, inflict.*—3. Mid.: a. (“To put one’s self on”; hence) In a hostile force: With Dat. of person: *To set, or fall, upon; to attack, assault, assail.*—b. (“To put on, or upon,” as one’s own especial act; hence) With Acc. of nearer Object and Dat. of person: (a) *To lay, or impose, a moral burden on one*; xv. 28.—(b) *To put something on board ship as a gift for some one; to lade one with something*; xxviii. 10.—Mid.: *ἐπί-τίθεμαι*, f. *ἐπί-θήσομαι*, 2. aor. *ἐπί-εθέμην*.

ἐπί-τρέπω, (f. *ἐπί-τρέψω*), 1. aor. *ἐπί-έτρεψα*, v. a. [*ἐπί*, “to”; *τρέπω*, “to turn”] (“To turn” something “to” a person; hence, “to give up, yield”; hence) 1. With Dat. of person

and Inf.: *To permit, suffer, allow one to do, etc.*;—at xxi. 40 supply *αὐτῷ λαλῆσαι* from preceding context.—2. With Objective clause: *To permit, suffer, allow that one should do, or one to do, etc., something*;—at xxvii. 3 the reading varies between *πορευθέντα* and *πορευθέντι*.—3. Pass.: a. *To be permitted, etc.*—b. Impera.: *ἐπειτρέπεται*, *It is permitted*; *ἐπειτράπη*, *It was permitted*;—at xxvi. 1 *ἐπειτρέπεται* has for its Subject the Substantival Inf. *λέγειν*; cf. xxviii. 16, where *μένειν* is the Subject of *ἐπειτράπη*.—Pass.: *ἐπί-τρέπομαι*, p. *ἐπί-τέτραψμαι*, 2. aor. *ἐπί-ετράψην*.

τέπιτροπ-ή, ἥς, f. [for *ἐπιτρεπ-ή*; fr. *ἐπιτρέπω*, “to turn over to”; hence, “to commit or entrust to”] (“A committing or entrusting to” one; hence, concrete) *An office committed, etc., to one; commission, delegated power.*

ἐπί-φαίνω, (f. *ἐπί-φάνω*), 1. aor. *ἐπί-έφηνα* and *ἐπί-έφάνα*, v. n. [*ἐπί*, in “strengthening” force; *φαίνω* (neut.), “to give light”] Of the heavenly bodies: *To give light, to shine, etc.*

τέπιφάν-ής, ἵς, adj. [*ἐπί-φαίνομαι* (pass.), “to come into view,” through verbal root *ἐπιφαν* (= *ἐπί*; *φαν*, root of *φαίνω* and *φαίνομαι*)]

(“Coming into view”; hence, “conspicuous”; hence) *Notable, glorious, etc.*

ἐπί-φέρει, (f. ἐπί-οίσω, 1. aor. ἐπί-ήγεγκα), 2. aor. ἐπί-ήγεγκον, v. a. [ἐπί; φέρω, “to bring”] 1. [ἐπί, “to”] *To bring, or carry, to*;—at xix. 12 strengthened by follg. ἐπί with Acc.; see, also, ἀποφέρει. —2. [ἐπί, “against”] Of an accusation, etc.: *To bring against one; to bring forward, to adduce, etc.*—Pass. : ἐπί-φέρομαι, (1. fut. ἐπί-ενεχθήσομαι).

ἐπί-φωνέω -φωνώ, v. n. [ἐπί, φωνέω, “to speak or call aloud”] 1. [ἐπί, “against”] With Dat. of person: *To call aloud, or cry out against.*—2. [ἐπί, in “intensive” force] *To call aloud, call or cry out;*—at xxi. 34 the readings vary between ἐπεφώνουν and ἐβόων.

ἐπί-χειρ-έω -ώ, 1. aor. ἐπί-χειρ-ησα, v. n. ἐπί, “to”; χείρ, “hand”] (“To put the hand to” a thing; hence) With Inf.: 1. *To take upon one, to dare, to do, etc.*—2. *To endeavour, attempt, to do, etc.*

ἐπίων, ούσα, ού, P. pres. of ἔπειψι.—As Subst.: ἐπιωνσα, ης (so. ἡμέρα), f. With Art.: *The following day, the morrow;*—at xvi. 11 ἐπιούση is Dat. of time “when.”

ἐπιλήσθην, 1. aor. ind. pass. of πίμπλημι.

ἐπί-οικοδομέω -οικοδομά, 1. aor. ἐπί-φκόδησα, v. a. [ἐπί-ι, in “strengthening” force; οικοδομέω, “to build a house”; hence, “to build,” generally; hence) *To build, or build up, in a figurative force; to establish, or confirm, in the faith, etc.*

†(ἐπί-οκέλλω), 1. aor. ἐπί-ώκειλα, v. a. [ἐπί-ι, in “strengthening” force; οκέλλω, “to run (a ship) aground”] Of a ship as Object: *To run aground;*—at xxvii. 41 the readings vary between ἐπί-ώκειλαν and ἐπέκειλαν; see ἐπίκέλλω.

ἐπτά, num. adj. indecl. *Seven.*—As Subst. m.: *Seven men, seven*;—οι ἐπτά, *the Seven*; xxi. 8; cf. vi. 5 [akin to Sans. *saptan*; cf. Lat. *septem*].

Ἐραστ-ος, ου, m. [ἐραστός, “beloved”] (“Beloved One”) *Eraslus*; one of Paul’s attendants; xix. 22.—N.B. Personal names obtained from oxytone adjectives throw back the accent for the sake of distinction; see above.

ἐργ-άζομαι, (f. ἐργάσομαι), 1. aor. εἰργάσαμη, v. mid. [ἐργ-ον, “work”] 1. *To work, perform, practise, do;*—at xiii. 41 foll. by cognate Acc. —2. Without nearer Object: *To work, to perform a work or works.*

ἐργα-σία, σίας, f. [for ἐργα-

στία; fr. ἔργαζομαι (= ἔργδομαι), “to work”] (“A working”; hence) 1. *Work, labour, exertion.*—2. *Work, employment, occupation.*—3. As a result of labour: *Gain, profit, earnings.*—4. *Trade, business.*

ἔργ-άτης, ἄτου, m. [ἔργο, root of ἔργ-ω (obsol.), “to work”] *A workman, artificer.*

ἔργ-ον, ον, n. [root ἔργο; see ἔργατης] 1. *Work*—2. *A deed, act, action.*—3. *A work, office, business.*

†(ἔρειδος, f. ἔρεισσα, p. ἔρεικα), 1. aor. ἔρεισα, (v. a. “To make” one thing “to lean upon” another; hence, “to press or fix firmly”; hence, in reflexive force and as) v. n. (“To press, or fix, itself, etc., firmly”; hence) *Of a vessel as Subject: To become fixed, to stick fast.*

ἔρημος, ον, adj. *Of places: Lonely, solitary, desolate, desert.*—As Subst.: *ἔρημος, ον, f. A wilderness, desert, etc.* [prob. to be divided ἔ-ρημος, and to be referred to Sans. root *RAH*, “to leave”; past part. “abandoned”; so that ἔ will be a prefix, and μος a suffix].

Ἑρμῆς, ον, m. *Hermes*; a deity of the heathen Greeks—identical with the Roman Mercurius—who, amongst other things, was regarded as the god of eloquence; a

reference to which belief is to be found at xiv. 12.

ἔρπ-ετόν, ετοῦ, n. [ἔρπ-ω, “to creep”] (“That which creeps”; hence) *A creeping thing, reptile.*

ἔρρωστο, ἔρρωσθε; see ῥένειμι.

ἔρυθρός, ἀ, ὁν, adj. *Red.*—Ἐρυθρὰ Θάλασσα, *the Red Sea*, was called in Heb. Yam Sûph (“the sea of weeds or the weedy sea”), and by the Greeks Πόντος Ἐρυθραῖος (of which Mare Erythraeum is but the Latin rendering), as well as Ἐρυθρὰ Θάλασσα. The origin of the term “Red Sea” has been the source of much speculation. The theories put forth respecting it may be divided into two classes, of which the one is based on certain natural phenomena, the other on etymology. The writers belonging to the former of these classes variously ascribe the term “Red Sea” to the red appearance of the mountains on its western coast, or to the redness reflected from them on the adjacent waters.

Others, again, refer it to the red colour of the water produced by the presence of certain zoophytes; to the existence of red coral or of red seaweed; and yet further to the red storks that have been seen

there in large numbers. With respect to those who belong to the other class, *i. e.* to those who look to etymology for a solution of the question, some have considered that the "Red Sea" means the "Sea of Edom," inasmuch as in Hebrew "Edom" signifies "Réd." Others take a different view. The Greeks, as before stated, termed this sea Πόντος Ἐρυθραῖος, as well as Ἐρυθρὰ Θάλασσα. Now Ἐρυθραῖος may be either a lengthened form of Ἐρυθρός, or a derivative from Ἐρυθράς (*Erythras*, *i. e.* "Red Man"). In the former case Πόντος Ἐρυθραῖος and Ἐρυθρὰ Θάλασσα are but convertible terms, and what has been said at the commencement of this article holds good here. With regard to the other it has to be stated that Ἐρυθρός is said by Strabo, Pliny, Mela, and other writers to have been a king of Arabia, and that it was from him this sea received its name. Ἐρυθρός appears to be the Greek equivalent for *Himyer*, the name of the chief family of Arabia Felix or the great South Arabian kingdom. The word *Himyer* is seemingly derived from the Arabic *ahmar*, "red"; and the founder of the family, who first bore the name, is said to have obtained

it from the red clothing which he customarily wore. His tribe or people were called *Himyari* (the Greek Ὁμηρίται), who inhabited the country now known as the peninsula of Yémen. This last-stated origin of Ἐρυθραῖος is now generally regarded as the correct one; and according to it Πόντος Ἐρυθραῖος will mean the "Sea of Erythras" (= *Himyer*), *i. e.* the "Sea of the Red Man." It follows, as a necessary consequence of its adoption, that the term Ἐρυθρὰ Θάλασσα must have arisen from Ἐρυθρός and Ἐρυθραῖος being regarded as words of similar import, the formation of the latter of them from Ἐρυθράς being overlooked.

ἔρχομαι, *f.* ἔλεύσομαι, *p.* ἔληλυθα, *2.* *aor.* ἤλθον, *v.* *mid.*: *1.* *To come, to go;* — at xv. 30 the readings vary between ἤλθον and κατῆλθον; so, at xix. 1 between ἔλθεῖν and κατελθεῖν.—*2.* *In time:* *a.* *To come, arrive.*—*b.* *Part. pres.:* *Coming, approaching, following, next;* xviii. 21 [akin to Sans. *archha* (fr. root *RICHI* or *BI*, "to go") = ἔρχομαι].

ἔρω, *fut.* of *pres.* εἴρω, which occurs perhaps only once: *I*, etc., *will say.*

ἔρωτάω -ῶ, *f.* ἔρωτήσω, (*p.* ἥρωτήκα), *1. aor.* ἥρώτησα,

v. a. : 1. *To ask, inquire of, question.*—2. a. *To ask, request, beseech, entreat.*—b. *With reference to alms: To ask, beg.*—3. Foll'd. by Acc. and Inf. : *To ask, beg, entreat, request a person to do, etc., or that he would do, etc., something.*—4. *Without nearer Object: To ask, entreat, make entreaty.*

δσ-θήσ, θήτος, f. (‘‘That which is worn’’; hence) *Clothing, a garment* [akin to Sans. root *VAS*, ‘‘to wear’’; cf. Lat. ‘‘ves-tis’’].

δσθίτε, (f. δδομαι, p. δδήδοκα), v. a. and n. : 1. *Act. : To eat something.*—2. *Neut. : To eat, take food, etc.*

δστέρα, as, f. *Evening.*

δστηκα, perf. ind. of δστημι.

δστην, 2. aor. ind. of δστημι.

• δστησαν, 3. pers. plur. 1. aor. ind. of δστημι; i. 23; v. 27, etc.

δστέ, ὥστα, ὥς and ὥς (= δστηκώς, νία, ὥς), P. perf. of δστημι.

δσχάτος, η, ov, sup. adj. [perhaps akin to ἐκ, ἐξ, ‘‘out’’] (‘‘Outermost’’; hence) 1. *In space: Furthest, most distant.*—As Subst. : δσχάτον, ov, n. *Furthest, or most distant, place or part; end, extremity.*—2. *Of time, order, rank, etc. : Last.*

ἔσ-ε, adv. [ἔς = εἰς, ‘‘into’’] *Within, inside.*

ἔσω-τερος, τέρα, τερον, comp. adj. [ἔσω, ‘‘within’’] *Inner.* (No Pos.; Sup.: ἔσθ-τάτος.)

ἔτερος, α, ov, adj. : 1. *Other (of two); the other.*—2. *Another of several* (= Lat. *alias*); — at xiii. 35 supply ψαλιφ with ἔτέρφ.—As Subst. : a. *ἔτερος, ov, m. Another person, another; — Plur. : Others* :—τινὰς ἔτέρους (= τινὰς ἄλλους), *certain others*, xxvii. 1.—b. *ἔτερα, ov, n. plur. Other things*; — at xix. 39 the readings vary between τερὶ ἔτέρων and περαιτέρω; see περαιτέρω.—3. *Second* (= Lat. *alter*; Gr. δεύτερος) : — τῇ ἔτέρᾳ (sc. ἡμέρᾳ), *on the second day*; *Dat. of time ‘when’*; xx. 15; xxvii. 3.—4. *New, fresh*; — at vii. 18 the passage is a quotation from the Septuagint version of Exodus i. 8, where ἔτερος represents the Hebr. *chaddish*.

ἔτι, adv. : 1. *Of time: Still, yet.*—2. *Further, moreover* [akin to Sans. *ati*, ‘‘beyond’’].

ἔτοιμ-ᾶσω, f. ἔτοιμάσω, p. ἔτοιμάκα, 1. aor. ἔτοιμάσα, v. a. [ἔτοιμ-ος, ‘‘ready’’] *To make or get ready, to prepare.*

ἔτοιμος, η, ov, adj. *Ready, prepared.*

ἔτοιμ-ως, adv. [ἔτοιμ-ος, ‘‘ready’’] (‘‘After the man-

ner of the *τροφες*"; hence) *In a state of readiness or preparation*: — for *τροφες* *τχω* see *τχω*, no. 2.

ἔτος, eos ovs n. A year; — at vii. 6, 86, 42; xiii. 21 *ἔτη τεσσαράκοντα* is Acc. of "Duration of time"; — at xiii. 20 *ἔτεσι τριακοσίοις* is Dat. of "Space of time"; — at vii. 30 *πληρωθέντων ἔτῶν* is Gen. Abs.; — at iv. 22. *ἔτῶν πλειόνων* is gen. of definition of time; cf. in Lat., quum annorum octoginta in *Egyptum* fasset (so. *Agesilaus*), *Nepos, Ages. viii. 2*; see, also, *πολύς*, no. 2, a; and *ἥ*, no. 2 [akin to Sans. *vatsas*, "a year"].

εὖ, adv. Well [like *ἴσ*, "good," akin to Sans. *su*, which signifies both "good" and "well"].

εὐαγγελιζόμενος, 1. aor. *εὐαγγελισθάμην*, v. mid. [*εὐαγγελος*, "bringing good tidings"] ("To be *εὐαγγελος*"; hence) 1. With Acc. of person or thing: *To bring, convey, or announce good tidings of; to preach*; v. 42; viii. 4, etc.; — sometimes, also, with Dat. of person; viiil. 35. — 2. With Acc. of person preached to: *To preach the Gospel to*; xvi. 10. — 3. With Acc. of person and Acc. of thing: *To preach, or declare, something unto a person, etc.*; xiii. 32. — 4. With Acc. of

place: *To preach the Gospel in, to convey the Gospel to*; viii. 25, 40; xiv. 21. — 5. With Objective clause: *To preach that one should do, etc.* — 6. With Acc. of thing and Dat. of person: *To preach, or declare, something to some one, etc.*; xvii. 18; cf. above, no. 3. — 7. Alone: *To preach the Gospel*; xiv. 7.

εὐαγγελ-ίον, iou, n. [id.] ("A thing pertaining to *εὐαγγελος*"; hence) *Good tidings, glad message; i. e. the Gospel*.

εὐαγγελιστής, τοῦ, m. [for εὐαγγελιδ-τής; fr. εὐαγγελιζομαι (=εὐαγγελιδ-σομαι), "to preach the Gospel"] *A preacher of the Gospel, an evangelist*.

εὐγεν-ής, ἐς, adj. (εὖ, "well"; γεν, root of γίνομαι, "to be born") ("Well-born, noble"; hence) *In character, etc. : Noble-minded, high-minded, generous, etc.* — Comp.: *εὐγεν-έστερος*.

εὐεργε-σία; σία, f. [for εὐεργετ-σία; fr. εὐεργετ-έω, to "benefit"] ("A benefitting"; hence) *A benefit; a kind, or good, deed*.

τευεργετ-έω -ώ, (f. εὐεργετήσω, p. εὐεργετ-ηκα and εὐεργετ-ηκα), v. n. [εὐεργέτης, "a doer of good"] ("To be an *εὐεργέτης*"; hence) *To do good to others*.

εὐθέ-ος, adv. [εὐθύς, εὐθέ-ος, "straight"] ("After the manner of the εὐθύς"; hence) Of time: *Straightway, forthwith, immediately.*

†(εὐθυδρόμ-έω -ω), 1. aor. εὐθυδρόμησα, v. n. [εὐθυδρόμ-ος, "running a straight course"] ("To be εὐθυδρόμ-ος"; hence) Of vessels: *To run a straight course.*

εὐθύμ-έω -ω, v. n. [εὐθύμ-ος, "of good cheer"] ("To be εὐθύμος"; hence) *To be of good cheer; to take courage, etc.*

τεῦ-θυμ-ος, ον, adj. ἔθ-ος, "good"; θυμ-ος, "mind"] ("Of good mind"; hence) *Of good cheer, cheerful, in good spirits or heart.*

τεύθυμότερον, comp. adj. [adverbial neut. of εὐθυμότερος, comp. of εὐθύμος; see εὐθύμ-ος] *More cheerfully, more readily, etc.*

1. εὐθύς, εῖα, ἥ, adj. *Straight, whether actually or figuratively.*

2. εὐθύς, adv. [1. εὐθύς] ("After the manner of the εὐθύς"; hence) In time: *Straightway, forthwith, immediately, instantly; see τάλιν.*

εὐκαιρ-έω -ω, imperf. εὐκαρπον and ηὐκαρπον, (1. aor. εὐκαιρησα), v. n. [εὐκαιρ-ος, "seasonable"] ("To be εὐκαιρος"; hence, "to have opportunity, leisure, or time";

hence) With εἰς and Acc. of thing: *To devote one's, etc., leisure, or time, to; to occupy one's self, etc., in.*

(εὐλάβ-έομαι -οῦμαι, f. εὐλάβ-ήσομαι), 1. aor. in pass. form ηὐλάβ-ήθην and εὐλάβ-ήθην, v. mid. [εὐλάβ-ής, in force of "cautious, circumspect," etc.] ("To be εὐλάβ-ής"; hence) Folld. by μή ο. Subj.: *To fear, or be afraid, that*;—at xxiii. 10 the readings vary between εὐλαβηθείς and φοβηθείς.

εὐ-λάβ-ής, ἔς, η. [εὖ, "well"; λαβ, root of λαμβάνω, "to take hold of"] ("Taking hold of well"; hence, "undertaking prudently"; hence) *Reverent, devout, pious, religious; see εὐσεβής.*

εὐ-λογ-έω -ω, (imperf. εὐλόγ-εον and ηὐ-λόγ-εον ουν, f. εὐ-λογ-ήσω, 1. aor. εὐ-λόγ-ησα (and ηὐ-λόγ-ησα), v. a. [ἔθ-ος, "good"; λόγ-ος, "a word"] ("To use good words of or to"; hence) *To bless.*

εὐνοῦχ-ος, ον, m. [contr. fr. εὐν-ό-εχ-ος; fr. εὐν-ή, "a bed"; (o) connecting vowel; ξ-ω, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *Δεκανος.*

†(εὐπορ-έω -ω, f. εὐπορ-ήσω, p. εὐπόρ-ηκα and ηὐπόρ-

πρα, v. n.) [εὖτορ-ος, of persons, "well off or provided; wealthy"] ("To be εὖτορ-ος"; hence) *To be well off*, etc.; *to prosper, thrive*.—Pass.: εὖτορ-όμαι -οῦμαι, 1. aor. εὖτορ-ήθην and ηὗτορ-ήθην = εὐπορέω, neut.; see above.

τεύτορ-λα, ias, f. [id.] ("The quality, or condition, of the εὔπορος"; hence) *Wealth*.

†Εὐρ-ἄκυλων, ἄκυλων, m. [Εὖρ-ος, "East wind"; Ἄκυλ-ων (Gr. form of Lat. *Aquilo*, *Aquilōn-is*), "North wind"] ("North-east wind") *Eur-akylōn*, called in Vulgate *Euro-Aquilo*; i. e. *the N.E. wind*. It is the most stormy wind known in the Mediterranean, and prevails especially in the early spring. It is now called *Gregali*; see *Εὐροκλύδων*.

εὐρ-ίσκω, f. εὐρήσω, p. εὐρ-ηκα, 1. aor. εὐρησα, 2. aor. εὐρ-ον, v. a. irreg. [root εὐρ] 1. *To find*.—2. *To find out, discover*;—at xxiv. 5 εὐρόντες stands as a Nom. Abs., in consequence of the construction being changed through the parenthesis intervening between it and what would otherwise be its verb, viz. *ἐκρατήσαμεν*.—Pass.: εὐρ-ίσκομαι, (p. εὐρημαι), 1. aor. εὐρέθην, 1. fut. εὐρεθήσομαι.

†Εὐρο-κλύδων, κλύδων, m. [Εὔρος, (uncontr. gen.) *Eύρο-*

ος, "East wind"; κλύδων, "a billow"] ("East-wind billow") *Euroclydon*, i. e. probably *a storm from the east*; xxvii. 14, where however the readings vary; see *Εὐρακύλων* and *Εὐροκλύδων*.

†Εὐρ-υ-κλύδων, κλύδωνος, m. [εύρ-ύς, "wide"; (υ) connecting vowel; κλύδων, "billow"] ("Wide, or wide-extending, billow") *Euryclydōn*; i. e. prob. *a widely spread, or extensive, storm*; see *Εὐροκλύδων*.

εὐρών, ούσα, δν, P. 2. aor. of εὐρίσκω.

εὐσέβ-εια, είας, f. [εὐσεβ-ής, "reverent" towards the gods] ("The quality of the εὐσεβής"; hence, "reverence" towards the gods; hence) *Holiness, piety*.

εὐσεβ-έω-ώ, v. a. [id.] ("To be εὐσεβής"; hence) *To treat with reverence, to worship*.

εὐ-σεβ-ής, ές, adj. [εὖ, "well"; hence, in "augmentative" force; σέβ-ομαι, "to reverence" the gods] ("Greatly reverencing" the gods; hence) *Devout, religious, etc.*;—at xxii. 12 the readings vary between εὐσεβής and εὐλάβης; see εὐλάβης.

εὐ-σχ-ήμων, ημον, adj. [εὖ, "good, excellent"; σχ, a root of ξχω (neut.), "to be"] ("Being good or excellent"; hence) *Morally, etc.: Honourable*;

bearing, or having, a good reputation.

εὐτόν-ως, adv. [εὐτον-ος, in force of "zealous"; hence, of an orator, "forcible" etc.] ("After the manner of the εὐτόνος"; hence) *Forcibly, powerfully, mightily.*

†Εὐ-τύχ-ος, ου, m. [εὐτύχ-εω, "to be prosperous"] ("He that is prosperous") *Eutūchos* or *Eutýchos*; the name of a young man whom Paul restored to life; xx. 9; cf. Lat. *Felix*.

(εὐφρανω, f. εὐφράνω, 1. aor. εὐφράνα, v. a. [akin to εὐφρων, "cheerful"] ("To make εὐφρων"; hence) 1. Act. : "To cheer, delight, gladden."—2.) Pass. : εὐφράνομαι, 1. aor. εὐφράνθην and ηὐφράνθην, 1. fut. εὐφρανθήσομαι, *To be gladdened, to rejoice.*

τεύφρο-σύνη, σύνης, f. [for εὐφρον-σύνη; fr. εὐφρων, εὐφρον-ος, "mirthful, glad"] ("The state, or quality, of the εὐφρων"; hence) *Mirthfulness, mirth, gladness.*

εὐχάριστ-έω -ώ, 1. aor. εὐχαρίστησα, v. n. [εὐχάριστ-ος, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks.*

εὐχάριστ-ία, ία, f. [εὐχάριστ-ος, "thankful"] ("The quality of the εὐχάριστος"; hence) *Thankfulness, gratitude.*

εὐχ-ή, ής, f. [εὐχ-ομαί, "to pray"] ("A praying"; hence, "a prayer"; hence) *A vow.*

εὐχ-ομαί, (f. εὐχομαί), 1. aor. εὐχάμην and ηὐχάμην, v. mid.: 1. *To pray.*—2. *To wish.*

εὐ-όνυμ-ος, ον, adj. [lengthened fr. εὐ-όνυμ-ος; fr. εὖ, "good"; δνυμ-α, Εοlic form of δνομ-α, "a name"] ("Having a good name"; hence, of omens, "lucky"; hence, euphemistic for ἄριστερός, "left," which was regarded as an ill-omened word) *Left*, as opposed to "right"; *on the left hand.*

ἴ-φάγ-ον, inf. φάγεῖν, part. φάγων, 2. aor. without present. *To eat* [akin to Sans. root व्हाक्षण, "to eat"].

†έφ-άλλομαι, v. mid. [έφ (= ἐπ-ί), "upon"; ἀλλομαι, "to leap"] *To leap upon*;—at xix. 16 strengthened by follg. ἐπί and Acc.

†Ἐφέσιος, a, ον; Ἐφέσιος, ον; see "Ἐφεσος."

"Ἐφεσος, ον, f. *Ephesus*; a Greek city of Ionia in Asia Minor;—at xix. 28 Ἐφέσου is Gen. of place "where."—Hence, †Ἐφέσ-ιος, ια, ιον, adj. *Of, or belonging to, Ephesus; Ephesian.*—Ἐφέσιος, ον, m. *A man of Ephesus, an Ephesian;—Plur. : The Ephesiasts.*

ἐφεστάς, ωσα, ως, for ἐφεστηκάς, ωια, ως, P. perf. of ἐφεστημι.

(ἔφ-ίστημι, f. ἐπι-στήσω, 1. aor. ἐπ-ίστησα, p. ἐφ-ίστηκα), 2. aor. ἐπ-ίστην, v. a. and n. [ἔφ' (= ἐπί), "over at, by"; ίστημι, "to cause to stand; to stand"] 1. Act. : In pres., imperf., fut., and 1. aor. : *To set over.* — 2. Neut. : In perf., pluperf., and 2. aor. : a. *To stand over or above.* — b. *To stand at, by, or near.* — c. In a hostile sense: (a) *To come upon.* — (b) *To attack, assault a house, etc.* — d. *To come near, approach.* — e. *To be present.*

ἔχθες, adv. [a lengthened form of χθές] *Yesterday*; see χθές.

(ἔχθ-ρός, rd. ρόν, adj. [ἔχθ-ω, "to hate"] "Hating." — As Subst. :) ᔁχθρός, οῦ, m. ("One who hates"; hence) *An enemy, adversary.*

ἔχθρα, ης, f. *A serpent, viper, adder.*

ἔξω, imperf. εἰχον, f. ἔξω and σχῆσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n. : 1. Act. : a. (a) *To have in any way.* — (b) *To have, possess.* — (c) With second Acc. : *To have, etc., an object as, or for, that which is denoted by the second Acc.*; xiii. 5. — (d) With Inf. : (a) *To have power, or be able, to do, etc.* — (β) With preceding negative: *To be without the power, or to be unable, to do, etc.*; xxv. 26; iv. 14,

where οὐδέν is used as Adv. — b. ("To hold, contain"; hence) With Adj. as a second Acc. : *To hold, regard, consider, count, esteem an object as possessing the quality, etc., denoted by such second Acc.*; xx. 24. — 2. Neut. : With Adv. : ("To have one's self," etc., i. e.) *To be in the state denoted by the Adv.* : — τῶς ἔχοντι, *how they are*, xv. 36 : — εἰ ταῦτα οὐτῶς ἔχει, *if these things are so*, vii. 1 : — ἔτοιμως ἔχω, *I am in a state of readiness*, i. e. *I am ready*, xxi. 13 : — τὸ γὰρ ἔχον, *(with respect to that which now is, i. e.) for the present*, xxiv. 25, where τὸ ἔχον is Acc. of respect after τορεύον. — 3. Mid. : ᔁχομαι, (f. ᔁχομαι and σχῆσομαι), 2. aor. ἔσχθμην, ("To hold one's self" to something, "to cling closely"; hence) Of time : *To follow, be next* : — τῇ ᔁχομένῃ ἡμέρᾳ (xxi. 26), or τῇ ᔁχομένῃ alone, i. e. with ellipse of ἡμέρᾳ (xx. 15), *on the following day, Dat of time "when";* — at xiii. 44 the readings vary between ᔁχομένῃ and ᔁρχομένῃ. — N. B. At i. 12 the words δ (sc. δρός) ἐστιν ἐγγὺς Ἱερουσαλήμ σαββάτου ἔχον δδόν, are rendered in the English Version, *which is from (= distant from) Jerusalem a Sabbath-day's journey.* Not to

speak of the force of ἔγγις, it must be remarked that no instance is certainly known in which ἔχει is used for ἀρέχει, "to be from or distant from." It is necessary, therefore, to fall back upon the literal rendering of the words, viz., *which is near Jerusalem, having a Sabbath-day's journey*. Now Mount Olivet is described as an eminence of about a mile in length, and running from North to South, and covering the whole Eastern side of Jerusalem. At the North end it bends westward to the city, from which it is here about a mile distant; whereas at the other end the Mount is close to the walls, separated from them only by the narrow ravine of the Kidron. If, then, the words εαββάτου ἔχει δόδον are considered as defining ἔγγις, it is clear that the definition holds good of only one part of the Mount, viz., its northern end. It is scarcely probable, however, that the more distant, rather than the nearer, part of the Mount should have been mentioned, had it been intended to point out how far the Mount itself was from the city. Neither can the defining words represent the height of the Mount; for that is computed as being at the

Church of the Ascension, on its summit, only 2724 feet above the Mediterranean. Hence it follows that the solution must rather be looked for either in the length of the Mount, which, as above stated, is said to be about a mile; or, else, in the rise of the ground from the foot to the top of the Mount.

ἕως, adv.: 1. Of time: Until, till:—ἕως ἀν with Subj., see ἀν, no. 2:—with Gen.: ἕως τῆς ἡμέρας, until the day, i. 22:—ἕως Σαμουνήλ, until Samuel, xiii. 20:—ἕως τοῦ ἐλθεῖν αὐτῷ, until he came, viii. 40:—ἕως οὗ (sc. χρόνου), until the time that.—2. Of place: As far as, up to:—with Gen.: ἕως Ἀντιοχείας, as far as Antioch, xi. 22:—so, with εἰς and Acc., xxvi. 11:—at xvii. 14 the readings vary between ἕως ἐπὶ τὴν Θάλασσαν and ἕως ἐπὶ τὴν θάλασσαν.—3. Of order, etc.: With Gen.: Until, up to; viii. 10.—4. Folld. by prep.: As far as; xxi. 5.

ζάω, ζεῖ, f. ζήσω and ζήσομαι, (p. ζήηκα), 1. aor. ζῆσα, v. n.: 1. To be alive, to live, have life, both in a physical and spiritual sense.—2. To live, have one's, etc., course of life, continuos living in some particular way, etc.; xxvi. 5.

τέλευτηρ-ῖος, ἵα, ἵος, adj. [τέλευτηρος, “that which yokes”] *Pertaining to that which yokes; yoking.* — As Subst.: τέλευτηρία, as, f. *A cross-bar connecting the rudders of ancient ships.*

τέλευτος, Gen. Διός, m. *Zeus*; the Greek name of the Roman Jupiter, the king of the mythic heathen deities; — at xiv. 13 τοῦ Διός means of the statue, or *temple*, of Zeus, a tutelary deity of the city [akin to Sans. *div*, “heaven”].

τέλεως, (f. τέλεω, 1. aor. τέλεσα), v. n. (Of water, “to boil”; of solids, “to glow, be hot”; hence) *Mentally or morally: To be fervent.*

τέλεος, λου, m. [lengthened fr. τελος; fr. τέλεω, “to boil”] (“That which boils”; hence) *Morally: 1. Fervour, zeal.* — *2. Jealousy, envy;* xiii. 45 [akin to Sans. root त्वल, “to blaze, to burn”].

τέλεος -ω, (f. τέλεώσω, p. ἐτέλεωσα), 1. aor. ἐτέλεωσα, v. n. [τέλεος, “emulation”; in a bad sense, “jealousy, envy”] *To be jealous or envious.*

Ζηλο-τής, τοῦ, m. [lengthened fr. Ζηλο-τής; fr. τέλεος -ω, “to be zealous”] 1. With Gen.: *One who is zealous of or for; one filled with zeal for; a zealot of.* — 2. Ζελότης; a name of Simon, the brother

of Thaddēus. He is called by St. Matthew and St. Mark Καναρίτης; a name of Hebrew origin, having the same meaning as Ζηλωτής.

τέλη-τη, ἵα, f. *Hurt, harm, damage, loss* [akin to Sans. root त्वाम, “to restrain”].

τητέω -ω, f. τητήσω, (p. ἐτητηκα), 1. aor. ἐτητησα, v. a.: 1. *To seek, look for.* — 2. *To ask for, demand, require.* — 3. With Inf.: *To seek, or endeavour, to do, etc.*

τητη-μα, μάτος, n. [lengthened fr. τητη-μα; fr. τητέω, “to seek”; hence, “to inquire into”] (“That which is sought or inquired into”; hence) *A question, matter in question;* — at xviii. 15 the readings vary between τητημα, sing., and τητηματα, plur.

τητη-σιε, σεως, f. [lengthened fr. τητη-σις; fr. τητέω, “to seek”; hence, “to inquire into”] (“An inquiring into” something; hence) 1. *An inquiry, a questioning, etc.* — 2. *A debate, dispute, controversy, etc.*; — at xv. 2 the readings vary between τητησιες and συτητησιεως.

τηγ-ός, οῦ, m. [τενγρῦμι, “to join,” through root τηγ] (“The joining thing”; hence, “a yoke” for draught cattle; hence, in a figurative force) *Yoke.*

τη-η, ἵη, f. [τέω, τέω, “to

live"] ("That which lives"; hence) 1. *Life*.—2. With or without αἰώνιος: *Life eternal*.

ζῶν, ζῶσα, ζῶν, contr. part. pres. of ζέω.

ζόν-η, ης, f. [ζόν-νῦμι, "to gird"] ("That which girds"; hence) *A girdle, belt*.

ζε-ν-νῦμει and ζέ-ν-νῦμι, f. ζώσω, (l. aor. ζ(ωσα), v. a.: 1. *To gird*.—2. Mid.: [ζε-ν-νῦμαι, f. ζώσωμαι], l. aor. ζ(ωσάμην, *To gird one's self*; see περιζέννυμι [akin to Sans. root यु, "to bind"]).

ζωγον-έω -εῖ, f. ζωγονήσω, v. a. [ζωγόν-ος, "life-bringing"] ("To be ζωγόνος to"; hence, "to endue with life"; hence) *To preserve alive*.—Pass.: ζωγον-έμαι -έμει.

ἢ, conj.: 1. a. *Or*.—b. Repeated: ἢ . . . ἢ, *either . . . or*.—c. *Or else*.—2. After words denoting comparison: *Than*; —there is generally an ellipse of ἢ ("than") after neut. sing. or plur. of πλέων, πλείων, ἀλάττων, μείων, if joined to a numeral; cf. iv. 22, where ἐτῶν ἢν πλειόνων τεσσαράκοντα is put for ἐτῶν ἢν πλειόνων ἢ τεσσαράκοντα (ἐτῶν).—3. In time: *That*:—πρὶν ἢ, *before that*.—4. In indirect questions: *Whether*.

ἥγε-μέν, μένος, m. [ἥγε-μαι, "to lead"]; hence, "to

rule"] ("One who rules"; hence, "a ruler"; hence) *The Roman governor, or procurator, of Judaea*.

ἥγε-μαι -έμει, (f. ἥγη-σομαι), p. ἥγημαι, l. aor. ἥγη-σάμην, v. mid. [root ἥγ, akin to δῆ-ω, "to lead"] 1. *To lead*, whether actually or figuratively.—2. *To rule, command, etc.*.—3. With second Acc.: *To hold, regard, consider, deem, think one's self, etc., that which is denoted by the second Acc.*; xxvi. 2.—4. Folld. by Acc. and part. in concord with such Acc.: *To deem, think, etc., that a person, etc., is, etc.*;—at xxvi. 8 ἥγεμένος is to be supplied (from preceding ἥγημαι) before γνάστην δύτα σε, where γνάστην is Acc. after δύτα.

ἥγεμένος, η, ον, P. pres. of ἥγεμαι.—As Subst.: *ἥγεμένος, ον, m.*: a. *A leader*;—at xiv. 12 in figurative force.—b. *A ruler*; vii. 10.

ἥη, adv. *Now, already* [akin to Sans. adya, "to-day, now"].

ἥκω, f. ἥξω, p. ἥκα, l. aor. ἥξα, v. n. *To have come, to be present; to come*.

ἥλ-ιος, ιον, m. *The sun* [akin to Sans. svar, "the sun"].

ἥμαι, imperf. *ἥμην* (only in pres. and imperf.), v. mid. *To be seated, to sit*; see εἰμί.

ἡμέῖς, ἡμῶν, plur. of ἡγά. aor. ἡσύχασα, v. n. [ἡσυχος, "quiet"] ("To keep *ἡσυχος*"; hence) *To be silent, hold one's peace.*

ἡμέρα, ας, f. *Day* ;—at ix. 24 ἡμέρας is Gen. of "Space of time";—at ix. 9 ἡμέρας is Acc. of "Duration of time."

ἡμ-έτερος, ετέρα, ἔτερον, pron. poss. [ἡμ-εῖς, "we"] *Of, or belonging to, us; our.*

1. ἡμην, an imperf. ind. of εἰμί ; see εἰμί.

2. ἡμην, imperf. ind. of ἡμαι.

"**Ἡρώδης**, ου, m. *Herod* : 1. Surnamed "The Great," the second son of Antipater, procurator of Judaea. He was appointed King of Judaea by a decree of the Senate, B.C. 40; xxiii. 35.—2. Surnamed Antipas; the second son of Herod the Great, king of Judaea, by his fourth wife Malthacē, a Samaritan woman. He was Tetrarch of Galilee and Perea; iv. 27; xiii. 1.—3. Surnamed Agrippa, was the son of Aristobulus and Berenice, and the grandson of Herod the Great. The Emperor Caligula gave him the governments formerly held by the Tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty, whence he is styled at xii. 1 δ βασιλεύς, "the king."

"**Ἡσαῖας**, ου, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet, who lived between 760 and 698 B.C.

ἡσύχ-ᾶς, (f. ἡσύχασσω), 1.

θάλασσα, ης, f. *The sea* :—for ἐρυθρὰ θάλασσα see ἐρυθρός [prob. akin to Sans. root TRAS, "to tremble," and so "the trembling or agitated thing," in reference to the action of the winds and tide].

θαυμ-έω -ῶ, f. θαυμήσω, 1. aor. ἐθάμβησα, v. n. [θάμβος, "astonishment"] *To be amazed or astonished; to be struck with amazement, etc.*

θάρβος, εος ους, n. *Astonishment, amazement.*

θάν-άτος, ἄτον, m. [θαν, root of θνή-σκω, "to die"] *Death.*

θάπτω, f. θάψω, 1. aor. θαψα, v. a. *To bury.*—Pass. : (p. τέθαψμαι, 1. aor. ἐθάφθη), 2. aor. ἐτάφη, (2. fut. ταφήσομαι) [root ταφ].

θαρσ-έω -ῶ, (f. θαρσήσω), v. n. [θάρσος, "courage"] 1. *To take courage, to be of good courage.*—2. Imperat. : θάρσε, *Be of good courage, take good cheer.*

θαρσος, εος ους, n. *Courage, boldness.*

θαυμᾶσσω, (f. θαυμᾶσσα, p. τεθαύμασσα), 1. aor. θαυμάσσα, v. n. and a. [for θαυμάτ-σω; fr. θαῦμα, θαύματ-σ, "wonder"] 1. Neut. : *To wonder, marvel, be astonished.*—2. Act. : *To wonder, marvel, or be astonished, at.*

†θεά, ἄσ, f. [akin to Θεός; see Θεός] *A goddess*;—at xix. 37 the readings vary between τὴν θεάν, τὴν θεόν, and τὸν θεόν.

θε-άσματ-ώματ, f. θεσμοματ, 1. aor. θεασμάτην, p. τεθέαματ, v. mid. [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see, behold.*

θεά-τρον, τρον, n. [θεό-ομα, "to see, behold"] ("That which serves for seeing or beholding" the public games, etc.; hence) *A theatre.*

θε-ῖος (dissyll.), a, ov, adj. [θε-ός, "a god"] *Of, or belonging to, a god; divine.*—As Subst. : †θεῖον, ov, n. With Art. : *The Divine Essence or Being; the Deity*; xvii. 29.

θέλ-ημα, θμάτος, n. [θέλ-ω, "to will"] ("That which wills"; hence) *Will, wish, etc.*;—at xiii. 22 in plur.

θέλω, a shortened form of θιθέλω; see θέλω.

θεραύλιον, ον, n. [θεμέλιος, "of, or pertaining to, a foundation," used as a Subst.] ("A thing pertaining to a foundation"; hence) *A foundation.*

†θεομάχ-έω -ω, v. n. [θεομάχ-ος, "fighting God or against God"] *To fight God or against God*;—at xxiii. 9 (μὴ) θεομαχῶμεν, 1. pers. plur. subj., is used in a hortatory force, *let us (not) fight, etc.*;—in some editions the words μὴ θεομαχῶμεν are omitted.

†θεο-μάχ-ος, ον, m. [Θεός, uncontr. gen. Θεό-ος, "God"; μάχ-ομαι, "to fight"] ("God-fighting"; i. e.) *Fighting against God.*

θεός, οῦ, m. and f.: 1. Masc. : a. *A heathen god or deity*;—at vii. 40 in plur.—b. *God*; see δ, no. 1, a, (f).—2. Fem. : *A goddess*; see θεά [akin to Sans. *deva*; cf. Lat. *deus*].

θεό-φίλος, φίλου, m. [Θεός, uncontr. gen. Θεό-ος, "God"; φίλος, "friend"] ("Friend of God") *Theophilus*; the name of the early Christian to whom St. Luke inscribed his Gospel and the Acts of the Apostles.

θεράπ-εύε, f. θεράπεύσσα, (p. τεθεράπευκα), 1. aor. θεράπεύσσα, v. a. [θέραψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass. : θεράπ-εύομαι, p. τεθεράπευμαι, 1. aor. θεράπεύθην, (f. θεράπευθήσομαι). †θέρ-μη, μῆς, f. [θέρ-ω, "to

make hot"] ("A making-hot"; hence) *Heat*. — N.B. This subst. takes the accent on the penultima to distinguish it from the fem. of the adjective *θερμός*, "hot," which is accentuated on the final syllable, viz. *θερμή*.

Θεσσαλονίκεις, ἡσ; see **Θεσσαλονίκη**.

Θεσσαλονίκη, ης, f. *Thessalonica* (now *Saloniki*), originally called "Thermæ" (*Θέρμαι*, "Hot-springs") from the hot springs in its neighbourhood, was situated at the head of the Thermaic Gulf in the district of Mygdonia, and under the Romans formed the capital of their province of Macedonia. The origin of its name is doubtful. According to some accounts, Cassander rebuilt the city, and called it after his wife Thessalonica, the daughter of king Philip. According to others, Philip himself named it after his daughter. Further still, Philip is said to have given it its new name in commemoration of a victory obtained by him over the Thessalians (see end of article). — Hence, **Θεσσαλονίκεις**, ἡσ, m. *A man of Thessalonica*; xxvii. 2; — at xx. 4 in plur. [θεσσαλος, uncontr. gen. θεσσαλο-ος, "Thessalian"; νίκη, "victory"; and so, literally, "Thessalian Victory"].

†*Θευδᾶς; ἄ, m. *Thoudas*; an insurgent mentioned in Gamaliel's speech, v. 36. The name is probably of Hebrew origin, and is obtained from *תְּהִדָּה*, which means "confession," and also "thanksgiving."

Θεωρ-έω -ω, (f. *θεωρίσω*, p. *τεθεωρηκα*), 1. aor. *έθεωρησα*, v. a. [θεωρ-ός, "a beholder"] ("To be a *θεωρός* of"; hence) 1. *To see, behold*; — at xvii. 16 the readings vary between *θεωροῦντι* and *θεωροῦντος*. — 2. Mentally: *To see, perceive, observe*. — N.B. As one of the "verba sentiendi," *θεωρώ* may be folld. either by *δτι* and Indic., or by Acc. and Inf. At xxvii. 10, however, the clause introduced by *δτι* ends with Acc. and Inf. This arises from the numerous words intervening between *δτι* and the verb, whereby the writer appears to have lost sight of the grammatical requirements of construction. This deviation from the ordinary rule is by no means uncommon in classical Greek authors. To this it may be added that, strictly speaking, the words should be *δτι . . . μέλλει θεοεθαι δ πλοῦς*, or else *μέλλειν θεοεθαι τὸν πλοῦν* without *δτι*.

Θηρ-ίον, ιον, n. (dim. in form only) [θήρ, "a wild,

beast"] *A wild beast*;—at xxviii. 5 the term is applied to the viper which fastened on Paul's hand.

Θλίψις, *es*, f. [for θλῖθ-σις; fr. θλίθ-ω, “to rub, gall”; hence, “to distress, afflict”] (“An afflicting”; hence) *Affliction, distress, tribulation*, etc.

(Θνήσκε, f. θανοῦμαι), p. τέθνηκα, v. n. : 1. In present tense: *To die*.—2. In perf. tenses: (“To have died”; i. e.) *To be dead* [root θεν, akin to Sans. root HAN, “to strike, to kill”].

Θορύβ-έω -ῶ, f. θορύβησε, 1. aor. θθορύβησα, v. a. [θθρύβ-ος, “clamour, noise”] 1. Act.: *To make a clamour, or noise, in or at; to trouble, disturb*.—2. Pass.: θορύβ-έομαι, -ούμαι, (p. τεθορύβημαι, 1. fut. θορυβηθομαι), *To be troubled or disturbed; to make lamentations, etc.*

Θορύβος, *ou*, m. *Clamour, noise, tumult, etc.*

Θρησκε-ία (trisyll.), *ias*, f. [θρησκε-ίω (trisyll.), “to worship, adore”] (“A worshipping or adoring”; hence) *Religion*.

Θρή, τριχός (mostly plur.), f. *A hair of the head* [akin to Sans. root DRIH, “to grow”; and so “the growing thing”; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, “to grow”].

Θρόνος, *rou*, m. (“The bearing or supporting thing”; hence) 1. *A seat, chair*.—2. *A throne*, as being a seat or chair of state [akin to Sans. root DHRI, “to bear”].

Θυάτειρα, *ar*, n. plur. *Thyatira*; a city of Lydia in Asia Minor. In earlier times it successively bore the names of Pelopeia, Euhippa, and Semirāmis.

Θυγάτηρ, *atēros*, *atros*, f. *A daughter*, whether actually or figuratively [akin to Sans. duhitr-i, “a daughter”; fr. root DUH, “to milk”; and so, literally, “a milker”].

Θυμο-μάχ-έω -ῶ, v. n. [θυμός, (uncontr. gen.) θυμός, in force of “rage, anger, wrath”; μάχ-ομαι, “to fight”] (“To fight with anger”; hence, “to fight desperately”; hence) *To have a fierce quarrel, to be bitterly enraged or angry* :—for construction of ήν θυμομάχων see εἰπι, no. 4.

Θῦ-μός, *moū*, m. (“Breath”; hence, “the soul”; hence, “the mind”; hence, as an affection of the mind) *Rage, wrath, anger* [akin to Sans. root DHE, or DHU, “to blow”].

Θύρα, *as*, f. *A door*, whether actual or figurative [akin to Sans. dvāra, “a door, a gate”].

Θύρ-ίς, *īsos*, f. dim. [θύρ-α, “a door”] (“A little door”;

hence) *A window*, as being a small door-like opening in the wall of a house, etc.

θύσια, σιας, f. [θύ-ω, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim offered in sacrifice; a sacrifice, offering.*

θύω, f. θύσια, p. τέθυκα, 1. aor. θύσια, v. a. and n.: 1. Act.: a. *To offer, to sacrifice.*—b. *To kill, slay.*—2. Neut.: a. *To offer sacrifice.*—b. *To kill, slay.*

Θωμᾶς, ἄ, m. ("Twin") *Thomas*, called also *Didymus* (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. δίδυμος, ("double"; as subst.) "a twin"].

*Ιακέβ, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*; son of Isaac, brother of Esau, and an ancestor of Christ.

*Ιάκωβος, ου (a lengthened form of 'Ιακώβ), m. *James* : 1. A son of Zebdeea and brother of John; one of the twelve Apostles, and surnamed "The Great."—2. A son of Alpheus, and one of the twelve Apostles; he was surnamed "The Less," and, also, *Lebbæus*, and *Thaddeus*;—at i. 13 'Ιακώβον is dependent on ἀδελφός to be supplied.

λαοματ -ώματ, f. λασοματ,
1. aor. *ιασδημην*, v. mid. and pass.: 1. Mid.: *To heal, cure.*
—2. Pass.: *λαοματ -ώματ*, p. *λαματ*, 1. aor. *ιαθην*, 1. fut. *ιαθησοματ*, *To be healed or cured.*

λα-σις, σιως, f. [λα-οματ, "to heal"] *A healing or curing.*

*Ιάσ-ων, ονος, m. [Ιάσ-ις, "healing"] ("One having healing; healer") *Jason* or *Jason*; a man of Thessalonica, who received Paul into his house; xvii. 5 *sqq.*

*Ιδος, a. or, adj. ("Pertaining to one's self"; hence) 1. *Private*.—Adverbial expression: *κατ' ιδιαν*, *Privately, in private, apart from others.*—2. *Own; one's etc. own.*—As Subst.: a. *Ιδιοτ*, ον, m. plur. *One's etc. own people, etc.; those belonging to one, etc.*—b. : (a) *Ιδια, ον*, n. plur. *One's etc. own things or property; that which belongs to one, etc.*—(b) *One's etc. own house or home*; xxi. 6.

*Ιδι-ώτης, ωτον, m. [Ιδι-ος, "private"] ("One made *Ιδιος*"; hence, "a private person," i. e. one in a private station; hence, "one who has no professional knowledge"; hence) *An ignorant, or ill-informed, man.*—N.B. Hence, the English "idiot."

Ιδού (2. pers. sing. imperat. of *ιαδημην*, 2. aor. mid.;

see εἰῶ. As) Adv.: *See!* *look!* *lo!* *behold!*

ἰδών, οὐσα, ὅν, P. of εἰδος; see εἰῶ.

ἱερ-έως, ἕως, m. [*ἱερ-ά*, “offerings, sacrifices”] (“He who attends to, or makes, *ἱερά*”; hence) 1. *A heathen priest*; xiv. 13.—2. *A Jewish priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priesthood, in contradistinction to those performed by the Levites; see Λευτῆς.

ἱερ-όν, οῦ, n. [neut. of *ἱερός*, “sacred,” used as a subst.] (“A sacred thing or place”; hence) *A temple*;—at xix. 27 of the heathen goddess Diana; in other places of *Ἄκτα*, the temple at Jerusalem.

*ἱεροσόλυμα, ον, n. plur. *Jerusalem*; see Ἱερουσάλημ.

ἱερό-σῦλ-ος, ον, m. [*ἱερόν*, (uncontr. gen.) *ἱερός*, “a temple”; *σῦλ-δω* -ω, “to strip, spoil”] (“A temple-stripper, a temple-spoiler”; hence) *A temple-robb̄er, a sacrilegious person*.

*ἱερουσάλημ, f. indecl. (“Possession, or Inheritance, of Peace”) *Jerusalem*; the chief city of the Holy Land.

*ἱεσσαί, m. indecl. (prps. “Gift”) *Jesse*; the father of king David:—for τὸν τοῦ

ἱεσσαί at xiii. 22, see δ, no: 4.

ἱησοῦς, οῦ, m. (“The Lord He delivers”;—or “Whose help is Jehovah”) 1. *Jesus Christ*, the incarnate son of God, the Saviour of mankind.—2. *Jesus or Joshua*; the son of Nun; vii. 45.

ἰκ-άνός, ἀνή, ἀνόν, adj. [usually referred to *ἰκ*, root of *ἰκ-άνω*, *ἰκ-νέομαι*, “to come”] (“Coming” to one; hence, “becoming, fitting”; hence) 1. *Sufficient, satisfactory*.—As Subst.: *ἰκάνον*, οῦ, n. (“That which is sufficient or satisfactory”; hence) *Bail, security*.—2. In number or amount: *Much, great, many*;—at xix. 19 with Gen. of thing distributed:—*ἰκάναις ἡμέραις, for many days*, xxvii. 7; Dat. of time.—As Subst.: *ἰκάνοι*, ὁν, m. plur. *Many persons, many*; xii. 12; xiv. 21.—3. In duration: *Long, considerable*;—at xx. 11 supply *χρόνον* with *ἰκάνον*.

ἰκόνιον, ον, n. *Iconium* (now *Koniech*); a city of Lycania, or, according to Xenophon, of Phrygia in Asia Minor.

ἱ-μάς, μάντος, m. (“That which binds or fastens”; hence) *A leather strap or thong* [akin to Sans. root *śr*, “to bind”].

ἱμάτ-ιον, ιον, n. (dim. only

in form) [obsol. *ἱμα* (= *ἱμα*), *ἱμάτ-ος*, “that which one puts on”; hence, “a cloak,” etc.] 1. *A cloak, mantle, outer garment.*—2. Plur. : *Clothes* or *garments* in general.

ἱματισ-μός, *μοῦ*, m. [for *ἱματίδ-μός*; fr. *ἱματίζω* (= *ἱματίδ-σω*), “to clothe”;—prps. found only in Gr. Test., and in p. perf. pass. *ἱματισ-μένος*] (“That which clothes”; hence) *Clothing, clothes, raiment, apparel.*

ἴνα, conj. with Subj. : *That, in order that* :—*ἴνα μή, that not, lest* :—*ἴνα τί, or, as one word, ἴντι (sc. γένηται), that what may happen, i. e. to what end or purpose, why, wherefore.*

ἴντι; see *ἴνα*.

**ἴόππη*, *ης*, f. (“Beauty”) *Joppa* (now *Yıldız* or *Jaffa*); a sea-port town on the S.W. coast of Palestine.

Ιουδαῖα, *ας*; see *Ιουδαῖος*, no. b.

Ιουδ-αῖος, *αῖα, αῖον*, adj. [*Ιουδ-ας*, “Judah,” the son of Jacob; hence, “the land of Judah; Judaea”] *Of, or belonging to, Judah or Judaea.*—As Subst. : a. *Ιουδαῖος*, *ον*, m. *A man of Judah or Judaea; a Jew*;—Plur. : *The Jews.*—b. *Ιουδαῖα*, *ας*, f. *Judah or Judaea.*

**Ιούδας*, *α*, m. (“Celebrated or Praised”) *Judas* : 1. The

brother of James, and one of the twelve Apostles; i. 13.—

2. *Iscariot*; i. 16, 25.—3. A Galilean, who headed a popular revolt at the time when the census was taken by Quirinus, the Roman Governor, A.D. 6; v. 37.—4. Surnamed *Barabbas*; see *Βαρ-αβᾶς*, no. 2; xv. 22.—5. A man of Damascus, in whose house Paul was healed of his blindness by Ananias; ix. 11.

**Ιούλιος*, *ον*, m. [Gr. form of Lat. *Julius*] *Julius*; a Roman centurion, who had charge of Paul in his memorable voyage to Rome; xxvii. 1, 3.

Ιούστος, *ον*, m. [Gr. form of Lat. *Justus*] *Justus* : 1. The surname of Joseph Bar-sabas; i. 23.—2. A man of Corinth; xviii. 7.

**Ιππ-εύς*, *έως*, m. [Ιππ-ος, “a horse”] *A horseman.*

**Ισαάκ*, m. indecl. (“Sporting”) *Isaac*; the son of Abraham.

Ισάσι, 3. pers. plur. of *είδα*; see *είδω*.

Ισος, *η*, *ον*, adj. *Equal* in quantity, amount, etc.; *like*.

**Ισραήλ*, m. indecl. (“God-wrestling or God’s Prince”) *Israel*, (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-Zerka), and refusing to let him

go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites*.—Hence, Ἰσραὴλ-ίτης, ἵτον, m. *A man of Israel; an Israelite*.

*Ισραὴλίτης, οὐ; see Ἰσραὴλ.

Ἐ-στη-μι, f. στήσω, p. ἔ-στηκα, pluperf. εἰστήκειν, 1. aor. ἔστησα, 2. aor. ἔστην, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: a. *To make to stand; to set, place, etc.*—b. *To appoint*; i. 28.—c. With Dat. of person and Acc. of thing: *To set something down to one's, etc., charge; to impute to one, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: a. *To stand.*—b. In perf.: *To remain, continue*; xxvi. 22.—c. In 2. aor.: *To stand still, to stop*; viii. 38.—3. Pass.: (Ἐ-στᾶμαι, p. ἔσταμαι), 1. aor. ἔστάθην, 1. f. σταθῆσομαι, *To be set or placed; to stand*; cf. no. 2 [akin to Sans. root STAHA, “to stand”; cf. Lat. *sto* (= sta-o)].

Ισχῦ-ω, (f. Ισχῦσσω), p. Ισχύκα, 1. aor. Ισχῦσα, v. n. [Ισχύς, Ισχῦ-ος, “strength”] (“To have Ισχύς”; hence) 1. *To be strong in body or health.*—2. With Inf.: *To have power, or be able, to do, etc.*;—at xv. 10 Ισχύσαμεν takes the person of its nearest and

more worthy Subject, viz. ήμεῖς.—3. *To prevail*, whether actually or figuratively.

*Ιτάλ-ία, ία, f. [Gr. form of Lat. “Italia”] *Italy*; a country of S. Europe.—Hence, *Ιτάλι-κός, κή, κόν, adj. *Of, or belonging to, Italy; Italian* [either Ἰτάλ-ος, “a bull,” as being famous for its breed of horned cattle; or a man named Itäl-us].

*Ιτάλικός, ή, δν; see *Ιτάλ-ία.

*Ιωάννης, οὐ, m. (“Whom Jehovah bestows,” or “Jehovah is gracious”) *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The Evangelist, son of Zebedee, and one of the twelve Apostles.—3. Surnamed *Mark*; xii. 12.—4. A kinsman of Annas; iv. 6.

*Ιωνὴ, m. indecl. (“Jehovah is might or God”) *Joel*, one of the twelve minor Prophets. He is more generally supposed to have prophesied in the reign of Uzziah, i. e. between B.C. 808—757.

*Ιωσῆς, ή, m. *Joses*; see *Bαρνάβας*.

*Ιωσήφ, m. indecl. [(prob.) “He—i. e. God—gives increase”] *Joseph*: 1. The dearly-loved son of the patriarch Jacob, sold by his brethren to Ishmaelite merchants, and carried by them into

Egypt, where he arrived, after various trials, at the highest dignity under Pharaoh, and thus became the instrument of preserving the lives of his father and brethren and their households in the seven years' famine which he had foretold. When the promised land came into the possession of the Israelites, Joseph's bones were buried in Shechem, which became the inheritance of his descendants.—2. Joseph Barsabas; see *Bar-sabbas*, no. 1.

κάγω, κάμοι, for καὶ ἔγω, καὶ ἔμοι.

καθ-αἰρέω -αιρῶ, (f. καθ-αἰρήσω), 2. aor. καθ-εἰλον, 2. fut. καθ-ελῶ, v. a. [καθ' (see κατά), "down"; αἰρέω, "to take"] 1. *To take down*.—2. *To destroy, overthrow*.—3. *To bring to nothing, to set at nought*.—Pass.: καθ-αἰρόματι -αἰρούματι.

†(καθ-άπτω, f. καθ-άψω), 1. aor. καθ-ηψα, v. a. [καθ' (see κατά), in "augmentative" force; ἀπτω, for mid. ἀπτοματι, "to cling to"] With Gen.: 1. *To cling to; to fasten, or fix, one's self, etc., on*.—2. Mid.: (καθ-άπτοματι), 1. aor. καθ-ηψάμην = no. 1; — at xxviii. 3 the readings vary between καθηψε and καθηψάτο.

καθᾶρ-ίζω, f. (καθᾶρισω and) καθᾶριω, 1. aor. κακθᾶρισα, v. a.

[καθᾶρ-ός, "clean," whether physically or morally] ("To make καθᾶρός"; hence) 1. *To cleanse*.—2. *To purify*.

καθ-ἄρός, ἄρα, ἄρον, adj. *Pure* [akin to Sans. root *çUDH*, "to purify"].

καθ-έζομαι, (f. καθ-εδοῦμαι), v. mid. [καθ' (see κατά), "down"; έζομαι, "to sit"] *To sit down, seat one's self, take one's seat*.

καθ-έξης, adv. [καθ' (see κατά), in "strengthening" force; ἔξης, "in order"] *In order, successively, one after another*.

καθ-ήκω, 1. aor. καθ-ήκα, v. n. [καθ' (see κατά) "down"; ήκω, "to come"] ("To come down"; hence, "to comedown" to one, i. e. "to be meet, fit, or proper"; hence) Imperf.: *It is meet, fit, or proper*; — at xxii. 22 καθήκε has the clause αὐτὸν ζῆν for its Subject.

καθ-ηματι, imperf. ἐ-καθ-ήμην, imperat. καθ-ον (contr. fr. καθ-ησο), inf. καθ-ησθαι, part. καθ-ήμενος, v. mid. [καθ' (see κατά), "down"; ήμαι, "to sit"] *To sit down, to be seated, to sit*.

†καθ-ημερ-ίνός, ινή, ινόν, adj. [καθ' ημέρ-αν, "day by day, daily"; see κατά] ("Pertaining to καθ' ημέραν"; hence) *Daily*.

(καθ-ήμι, f. καθ-ήσω, p. καθ-είκα), 1. aor. καθ-ήκα, v. a.

[καθ' (see καρδ), "down"; ἔημι, "to send"] *To send down, let down, lower.*—Pass. : καθίεμαι.

καθ-ίζειν, f. καθ-ίσω, p. κεκαθ-ίκα, 1. aor. ἐ-καθ-ίσα, v. a. and n. [καθ' (see καρδ), "down"; ήσειν, (act.) "to make to sit; (neut.) "to sit"] 1. Act. : *To make, or cause, to sit down; to seat; to place on a seat.*—2. Neut. : a. *To sit down, to be seated, to sit;*—at ii. 3 supply *αὐτῷ* (= τῷ πῦρ) as the Subject of ἐκάθισε.—b. *To sit down in a place; to remain, stay, abide, etc.*; xviii. 11, where ἐκάθισε is folld. by ἐνιαυτόν, Acc. of "Duration of time."—N. B. At ii. 30 the "Textus Receptus" has the words τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν before καθίσαι. They are, however, generally rejected as a gloss. If they are admitted, καθίσαι is neut. ("to sit"); if omitted, act. ("to seat, place"); see, also, ἐκ, no. 9.

καθιστάω -ω, collateral form of καθίστημι, found in part. pres. καθιστάων ἄν, δουσα ὥσα, δον ἄν, at xvii. 15 = καθίστημι, no. 1, a.

καθ-ίστημι, f. κάτα-στήσω, (p. καθ-έστηκα), 1. aor. κάτ-έστησα, v. a. and n. [καθ' (see καρδ), "down"; ίστημι, "to cause to stand; to stand"] 1. Act. : In pres., imperf., 1. fut.,

and 1. aor. : ("To cause to stand down"; hence) a. *To bring, or conduct, down to or from a place.*—b. ("To set in order"; hence) (a) *To appoint to, to place or set in, some office of trust or dignity.*—(b) *To appoint, ordain, etc.*—(c) With double Acc. : *To appoint one, etc., that denoted by second Acc.*—2. Neut. : In perf., pluperf., and 2. aor. : *To set one's self down, settle, be set.*—N. B. In the Acts only as verb act.

τοκαθόλου, adv. [for καθ' δλον; fr. καθ' (see καρδ), "according to"; δλον, gen. of δλος, "whole"] ("According to the whole"; hence) *At all.*

καθ-ότι, adv. [καθ' (see κατά, "according to"; ὅτι, "what")] ("According to what"; hence) *As, inasmuch as, since.*

κάθου; see καθηματι.

καθ-ώς, adv. [καθ' (see καρδ), "according to"; ώς, "as"]

1. *According as, just as.*—2.

Of time: *As, when;* vii. 17.

καί, conj. and adv. : 1. Conj. : a. *And;*—after a parenthetical clause καί is sometimes repeated; see i. 10:—καί . . . καί, *both . . . and.*—b. In "adversative" force: *But.*—2. Adv. : a. *Even.*—b. *Also, likewise, too.*—c. *For, for of a truth.*

Καλάφας, a. m. *Calaphas,*

appointed High Priest of the Jews by Valerius Gratus, the procurator of Judæa, in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judæa, who elevated Jonathan, son of Ananus, to the High-priesthood; see 'Annas.'

καιρός, *h*, *ōv*, adj. *New*, in the fullest meaning of the word. ~~τέτοιος~~ (Comp. : *καιρότερος*.)

καιρός, *ōv*, m. : 1. *An appointed time or season.*—2. *A particular time or season of the year for productions of the earth, etc.*—3. *A convenient, or suitable, time or season.*

Καῖσαρ, *č̄pos*, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of *Augustus*, till the time of Adrian, A.D. 117—138, when *Augustus* came to denote the reigning emperor, *Cæsar* the heir to the throne. In the Acts, *Καῖσαρ* denotes: a. The Emperor *Claudius*, who reigned from B.C. 41—54; xvii. 7.—b. The Emperor *Nero*, whose reign extended from B.C. 54 to

68; xxv.—xxviii. [akin to Sans. *keṣa*, "hair"; and so, "Hairy One," as born with much hair on the body].

Καισάρ-εια, *č̄sas*, f. [Καισάρ, "Cæsar"] ("A thing—here, city—pertaining to Cæsar"; i. e. "Cæsar's city") *Cæsārēa*; a city on the coast of Palestine, built by Herod the Great, and named by him after *Augustus Cæsar*. It was the residence of the Herodian kings, and also of the Roman procurators of Judæa. The theatre of this city was the scene of the death of Herod Agrippa I., as mentioned at xii. 23. In reference to *Augustus* it was sometimes called *Καισάρεια Σεβαστή*; and from its situation on the coast ή *ώραλίος* or ή *ἐπὶ θαλάττῃ*. This is the only *Cæsarea* mentioned in the Acts. It is to be distinguished from another *Cæsarea* mentioned by the Evangelists Matthew and Mark. This last place was in the north of Palestine, and was originally called *Paneas* (whence the modern name *Banias*) from its being situated at the foot of Mount Panium, a branch of Lebanon. The old city was rebuilt by Philip the Tetrarch, who gave it the name of *Cæsarea* in honour of the Roman emperor, to which he added the term

Philippi, in order to distinguish it from the other Cæsarea. Subsequently Herod Agrippa named it Neronias (Nero-city) in honour of the Roman emperor Nero.

καὶ-τοι, adv. [καὶ, "and"; τοι, "indeed"] *And indeed; —with γε added, καὶ τογε, and yet indeed.*

καὶ τοιγε; see καὶ τοι.

κάκει for καὶ ἐκεῖ; κάκει-θεν for καὶ ἐκείθεν; κάκεινος, η, ο, etc., for καὶ ἐκείνος, η, ο, etc.

κάκ-ία, ἴας, f. [κάκ-ός, "bad"] ("The quality of the κακός"; hence, "badness"; hence) *Evil, wickedness.*

κάκολογ-έω -ώ, 1. aor. ἐκακολόγησα, v. a. [κάκολόγος, "evil-speaking"] ("To be κακολόγος about"; hence) *To speak evil of or about; to slander, revile, etc.*

κάκός, ή, ὄν, adj. *Bad of its kind, evil.—As Subst. : a. κάκον, οῦ, n. (a) A bad thing; an evil, wickedness.—(b) Hurt, harm, injury.—b. Plur.: κάκα, ὄν, n. Evil things, i. e. injuries, etc.*

(κάκ-ός -ώ), f. κάκόσω, 1. aor. ἐκάκωσα, y. a. [κάκ-ός, "evil"] 1. *To do evil to; to ill-treat, hurt, injure, etc.;* — at vii. 6 ἔτη τετρακόσια is Acc. of "Duration of time": — for τοῦ κακώσαι, xviii. 10, see δ, no. 8, a.—2. *To make ill-affected or badly disposed.*

κάκ-ώς, adv. [κάκ-ός, "bad"] ("After the manner of the κακός"; hence) *Of language, etc. : Badly, i. e. in an unbecoming or disrespectful way, disrespectfully, etc.; see εἰρω, no. 1, b.*

τκάκω-σις, σεως, f. [for κάκο-σις; fr. κάκο-ω, "to ill-treat"] ("An ill-treating"; hence) *Ill-treatment, injury, affliction, etc.*

κάλέω -ώ, f. κάλεσω (and κάλω), p. κέκληκα, -1. aor. ἐκάλεσα, v. a.: 1. *To call, call to one's self, etc.—2. In a legal sense: To call, cite, summon before a judge, etc.;* iv. 18; xxiv. 2.—3. : a. Act.: *With second Acc. : To call one that which is denoted by the second Acc.—b. Pass. : Folld. by same case as that of the Subject of the verb : To be called something; —at xxviii. 1 folld. by Nom. ; —at i. 19 folld. by Acc. ; —at i. 12 and in all places where the part. occurs, such part. is folld. by a word in the same case as that of the subst., etc., with which it is in concord; —at xiii. 9 supply καλούμενος with διν δκαὶ Παῦλος.—Pass. : κάλ-έμαι -ούμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι. κάλλιον, comp. adv. [adverbial neut. of καλλίων, "better"] *As a modified sup. : Very well, right well.**

Καλὸς Λιμένες, masc. nom. plur. of καλός and λιμήν respectively: *Fair Havens*; a haven or harbour in the island of Crete not mentioned by any ancient classical writers; xxvii. 8. It is supposed that the place was the harbour of Lassæ, a Cretan city, of which the ruins were discovered so late only as January, 1856, or about 22 years ago.

καλός, ἡ, ὁ, adj. *Fair, beautiful* [akin to Sans. *chár-*-, “beautiful”].

καλῶς, adv. [καλός, “good, right,” etc.] (“After the manner of the καλός”; hence) 1. *Well*, in the fullest meaning of the term.—2. *Rightly, truly.*

κάμοι = καὶ ἔμοι.

κάν = καὶ ἔν: 1. *And if.*—2. *Even if, if but.*

†Καυδάκη, ης, f. *Candace*; the name of a dynasty of Ethiopian queens, not the proper name of any one of them; viii. 27 (Pliny, Nat. Hist. 6, 35).

καπνός, οῦ, m. *Smoke.*

Καππαδοκία, ας, f. *Cappadocia*; a country in the Eastern part of Asia Minor.

καρδί-λα, ἰας, f. *A heart*, whether in proper or figurative sense [akin to Sans. *hrīd*, “heart”; cf. Lat. *cor, cordis*].

τκαρδί-ο-γνώ-στης, στου, *Acts.*

m. [καρδί-α, “heart”; (ο) connecting vowel; γνω, root of γι-γνά-σκω, “to know”] *A knower of the heart.*

καρπός, οῦ, m. *Fruit, produce, etc.*, both in proper and figurative sense [by some referred to ἀρτ, root of ἀρπάζω, “to seize,” etc., with κ as compensation for the aspirate (cf. Lat. *carpo*), and so, “that which is seized or plucked”; acc. to others akin to Sans. root *carī*, “to ripen”; and so, “that which is ripened”].

τκαρπο-φέρ-ος, ου, adj. [for καρπο-φέρ-ος; fr. καρπός, (uncontr. gen.) καρπό-ος, “fruit”; φέρ-ω, “to bear or produce”] *Fruit-bearing, fertile, fruitful.*

κάτα (before a soft vowel κατ̄, before an aspirated vowel καθ̄), prep. gov. gen. and acc.: 1. With Gen.: a. Locally: (“Down”) Of a district or country: *All over, throughout.*—b. In a hostile sense: *Against.*—2. With Acc.: a. Locally: (“Down”) (a) *Down to.*—(b) *Along, all along, throughout.*—(c) *In, at.*—(d) *Throughout, through.*—(e) *Towards.*—(f) *Among.*—(g) *Over against, opposite.*—(h) *Before a person’s face, etc.*—(i) To mark “distribution”:—κατ̄ οἰκον, *from house to house,* ii. 46; cf. xx. 20.—(j) Distributively: *By:*—κατ̄ έαυτόν,

by himself, i. e. separately with reference to others; at his own house, xxviii. 16.—b. In time: (a) Throughout, during, for.—(b) About, at, on, in.—(c) To mark “distribution”:—κατὰ πᾶν σάββατον, *sabbath by sabbath, every sabbath*, xv. 21;—καθ' ἡμέραν, *day by day, day after day, daily*, ii. 46, etc.;—κατ' ἐκκλησίαν, *church by church*, i. e. in every church, xiv. 23; cf. κατὰ πόλιν, xv. 21.—c. According to, in accordance with, after.—d. As to, concerning, about.—e. With numerals: To mark “distribution”:—καθ' ἕν, *one by one, separately*, xxi. 19.—f. To form adverbial expressions:—κατ' ἀγνοίαν, *ignorantly, in ignorance*, iii. 17;—κατ' ἴδιαν, *apart, aside, privately*, xxiii. 19;—κατὰ κράτος, *mightily*;—κατ' ἐξοχήν, *especially*.

κατά-βαίνω, f. κατά-βήσομαι, p. κατά-βέθηκα, 2. aor. κατ-έβην, v. n. [κατά, “down”; βαίνω, “to go”] *To go, or come, down; to descend*;—at vii. 34 κατέβην is folld. by the inf. (denoting the final cause) ἐξελέσθαι, *for the purpose of delivering, in order to deliver*.

κατάβηθι, 2. aor. imperative of κατάβαίνω.

τκαταγγελ-ένει, ἔνει, m. [καταγγέλ-λω, “to declare,

set forth”] *One who declares or sets forth; a setter forth*;—at xvii. 18 folld. by Objective Gen.

κατ-αγγέλλω, f. κατ-αγγελώ, (p. κατ-ήγγελκα), 1. aor. κατ-ήγγειλα, v. a. [κατ-ά, in “strengthening” force; ἀγγέλλω, “to announce”] *To announce, proclaim, declare, speak of, spread, publish, etc.*;—at iii. 24 the readings vary between κατήγγειλαν and προκατήγγειλαν.—Pass.: κατ-αγγέλλομαι, 2. aor. κατ-ηγγέλην.

(κατ-άγω, f. κατ-άξω, p. κατ-άγησοχα), 2. aor. κατ-ήγαγον, v. a. [κατ-ά, “down”; ἄγω, “to bring”] 1. Of persons as Object: a. *To bring, lead, or conduct down from a higher place*.—b. *To bring down from the interior of a country*.—2. Pass.: Of persons as Subject: With εἰς and Acc.: (“To be brought down” from the high seas “to” a place or port; hence) *To touch at; to arrive, or land, at*.—Pass.: (κατ-άγομαι), 1. aor. κατήχθην;—at xxi. 3 and xxvii. 5 the readings vary between κατήχθημεν and κατήλθομεν.

τκατά-δίκη, δίκης, f. [κατά “against”; δίκη, “judgment”] (“*Judgment against*” one; hence) *Condemnation*; see δίκη.

κάττα-δύναστεύω, v. a. [κατά, “against”; δύναστεύω, “to exercise power”] (“To exercise power against”; hence) *To prevail against or over; to overcome, overpower*.—Pass.: κάττα-δύναστευομαι.

κάττα-καίω, f. κάττα-καύσω, (p. κάττα-κέκαυκα), 1. aor. κάτ-έκαυσα (and κατ-έκηα), v. a. [κατά, in “strengthening” force; καίω, “to burn”] *To burn up, consume*.

κάττα-κείμαι, f. κάττα-κείσομαι, v. mid. [κατά, “down”; κείμαι, “to lie”] 1. *To lie down on something*.—2. *To lie sick on one’s bed, etc.*

(κάτα-κλείω, f. Attic κάτα-κλιῶ), 1. aor. κάτ-έκλεισα, v. a. [κατά, in “strengthening” force; κλείω, “to shut”] *To shut up*.

†(κάτα-κληροδοτέω -κληροδοτῶ), 1. aor. κάτ-εκληροδότησα, v. a. [κατά, in “strengthening” force; κληροδοτέω, “to give by lot”] *To give, assign, or distribute by lot*; *see κατακληρονομέω*.

†(κάτα-κληρονομέω -κληρονομῶ), 1. aor. κάτ-εκληρονόμησα, v. a. [κατά, in “strengthening” force; κληρονομέω, “to make” one “a κληρονόμος, or heir, of” property, etc.] (“To make” one “an heir of” property, etc.; hence) *To give in possession; to distribute by lot*,

to allot;—at xiii. 19 the readings vary between κατ-εκληρονόμησεν and κατεκληροδότησεν.

(κάτ-άκολουθέω -άκολουθῶ), 1. aor. κάτ-ηκολούθησα, v. n. [κατ-ά, in “strengthening” force; ἄκολουθέω, “to follow”] *With Dat. of person: To follow after, follow*.

κάττα-κύριεύω, 1. aor. κάτ-εκύριευσα, v. n. [κατά, in “strengthening” force; κύρι-έω, “to be lord of, to rule over”] *With Gen.: To get the mastery of or over; to overpower, overcome*.

κάττα-λαμβάνω, f. κάττα-λήψομαι, p. κάτ-είληφα, 2. aor. κάτ-έλλαβον, v. a. [κατά, in “strengthening” force; λαμβάνω, “to take”] (“To take, or lay, hold of”; hence) 1. *Mentally: To comprehend, understand, perceive, find, discover*.—2. *Mid.: κάττα-λαμβάνομαι*, 2. aor. κάτ-ελλαβόμην, *To comprehend, etc., for one’s self, etc.*

κάττα-λείπω, f. κάττα-λείψω, (p. κάττα-λέλοιπα), 2. aor. κάτ-έλλιπον, v. a. [κατά, in “strengthening” force; λείπω, “to leave”] 1. a. *To leave behind*.—b. *With elps (see elps, no. 2): To take, or cast, into a place and leave behind in it*; ii. 81, where the readings vary between κατελείψθη and ἐγκατελείψθη.—2. *To leave, abandon*.

don.—3. *To leave.*—4. *To quit, depart from, forsake, give up, etc.*—Pass.: κατά-λείπομαι, p. κατά-λέλειψμαι, 1. aor. κατ-ελείφθην, (1. fut. κατά-λειψθομαι).

• τκατάλοιπ-ος, ον, adj. [for κατάλειπ-ος; fr. κατάλειπ-ω, “to leave behind”] (“Left behind”; hence) *Remaining out of, or rest of, a number; —at xv. 17 with Gen. of “thing distributed”: οι κατά-λοιποι τῶν ἀνθρώπων, the rest of mankind, the residue of men.*

κατά-λῦω, f. κατά-λυσσω, 1. aor. κατ-έλυσα, v. a. [κατά, “down”; λῦω, “to loosen”] (“To loosen down”; hence) 1. *To overthrow, destroy, etc., whether actually or figuratively.*—2. *To bring to nought, to subvert, etc.*—Pass.: (κατά-λυμαι, p. κατά-λέλυμαι), 1. aor. κατ-ελύθην, 1. f. κατά-λυθομαι.

τκατά-μένειν, v. n. [κατά, in “strengthening” force; μένω, “to remain”] *To remain, abide anywhere; —at i. 13 ήσαν καταμένοντες = κατέμενον; see εἰμί, no. 4.*

κατά-νοέω -νοώ, (f. κατά-νοήσω), 1. aor. κατ-ενόησα, v. a. [κατά, in “strengthening” force; νοέω, in force of “to perceive”] 1. *To perceive.*—2. *To mark, observe, consider.*

(κατ-αντάω -αντώ), 1. aor. κατ-ήντησα, v. n. [κατ-ά, in

“strengthening” force; αντ-άω, “to meet”] (“To meet”; hence) 1. *Of a place: a. With εἰς and Acc.: To come to, arrives at.—b. With αντικρύ: To come, or arrive, over against or opposite to.*—2. *Of a promise, etc.: With εἰς and Acc.: To come to, attain to.*

†(κατά-νύσσομαι), 2. aor. κατ-ενύγην, v. pass. [κατά, in “strengthening” force; νύσσομαι, “to be pricked”] *To be greatly, or sorely, pricked; —at ii. 37 the readings vary between τῇ καρδίᾳ (Dat. of place), and τῇ καρδίᾳ (Acc. of “Respect”).*

(κατ-αξίω -αξίω, f. κατ-αξιώσω), p. κατ-ηξίωκα, v. a. [κατ-ά, in “strengthening” force; άξιω, “to think worthy”] *To think, or reckon, worthy.*—Pass.: (κατ-αξίδομαι -αξι-ούμαι, p. κατ-ηξίωμαι), 1. aor. κατ-ηξιώθην, (1. fut. κατ-αξι-ωθομαι).

κατάπαυ-σις, σεως, . f. [κατάπαυ-ω (in neut. force), “to rest”] (“A resting, rest”; hence) *A resting-place, a dwelling.*

(κατά-παύω, f. κατά-παύσω), 1. aor. κατ-έπαυσα, v. a. [κατά, in “strengthening” force; παύω, “to make to cease”] *With neut. art. τοῦ and Inf.: To make to cease, or restrain, from; to restrain from; —at xiv. 18 the negative idea con-*

tained in the verb is strengthened by the follg. negative μή.

κατάπεσών, οὐσα, δν, P. 2. aor. of κατάπιπτω.

†κατά-πίπτω, (f. κατά-πεσ-εῦμαι, p. κατά-πέπτωκα); 2. aor. κατ-έπεσον, v. n. [κατά, "down"; πίπτω, "to fall"] *To fall down.*

(κατά-πονέω -πονώ, v. a. [κατά, in "strengthening" force; πονέω (act.), "to make to toil"; hence, "to afflict, distress"; Pass. :) κατά-πονέμαι -πονούμαι, *To be afflicted or distressed to suffer greatly, to be oppressed.*

†(κατ-άριθμέω -άριθμώ), v. a. [κατά, in "strengthening" force; ἀριθμέω, "to number"] With ἐν: *To number, reckon, or count among.* — Pass. : (κατ-αριθμέομαι -αριθμούμαι), p. κατ-ηρίθμημαι: — in Gr. Test. only in P. perf. pass.

†(κατά-σείω, f. κατά-σείσω, p. κατά-σέσεικα), 1. aor. κατ-έσεισα, v. a. and n. [κατά, in "strengthening" force; σείω, "to move to and fro"] 1. Act.: With τῇ χεῖρα: *To move the hand to and fro; i. e. to make signs with the hand;* xix. 33. — 2. Neut.: With τῇ χειρὶ: *To move to and fro with the hand; i. e. to make signs with the hand;* xii. 17; xiii. 16; xxiv. 40.

(κατα-σκάπτω, f. κατα-σκάψω, p. κατ-έσκάψα), 1. aor. κατ-έσκαψα, v. a. [κατά, "down"; σκάπτω, "to dig"] ("To dig down"; hence) *To raze to the ground, overthrow, throw down, destroy utterly, ruin.* — Pass. : (κατα-σκάπτομαι), p. κατ-έσκαψμαι, (1. aor. κατ-έσκάψθημαι, 1. fut. κατα-σκάψθησμαι).

κατα-σκηνόω -σκηνώ, f. κατα-σκηνώσω, 1. aor. κατ-έσκηνωσα, v. n. [κατά, in "strengthening" force; σκηνώω, "to pitch a tent"] ("To pitch one's tent, encamp"; hence) *To settle, rest, &c.*

†(κατά-σοφίζομαι), 1. aor. κατ-έσοφισάμην, v. mid. [κατά, "against"; σοφίζομαι (mid.), "to deal subtly"] *To deal subtly against or with.*

†(κατα-στέλλω, f. κατα-στελώ), 1. aor. κατ-έστειλα, v. a. [κατά, "down"; στέλλω, "to send"] ("To send down"; hence) With reference to the passions, etc.: *To appease, pacify, quiet, still.* — Pass. : (κατα-στέλλομαι), p. κατ-έσταλμαι; (2. fut. κατα-στάλησμαι).

†κατάσχ-εσις, ἔσεως, f. [κατέχω, in force of "to possess," through verbal root κατασχ (= κατά; σχ, a root of σχω found in 2. aor. έ-σχον)] ("A possessing"; hence) *A possession.*

(κάτα-τίθημι, f. κάτα-θίσω), 1. aor. (only in indic.) κάτα-θηκα, v. a. [κατά, "down"; τίθημι, "to put"] 1. *To put, or lay, down.*—2. Mid.: ("To lay down for one's self"; hence) *To lay up in store, or to lay up a store of, for one's self*, whether actually or figuratively:—χάριν (or χάριτας) καταθέσθαι, folld. by Dat. of person, *to lay up a store of gratitude, or of thanks, with a person*; i. e. *to show favour to a person in the hope of a return being made; to lay a person under obligation*, xxv. 9; xxiv. 27.—Mid.: (κάτα-τίθεμαι), 2. aor. κάτ-εθέμην.

†(κάτα-τρέχω, f. κάτα-δράμ-ούμαι), 2. aor. κάτ-εδράμον, v. n. [κατά, "down"; τρέχω, "to run"] *To run down.*

†κάτα-φέρω, (f. κάτ-οίσω), 1. aor. κάτ-ηγεγκα, v. a. [κατά; φέρω, "to bring or bear"] 1. [κατά, "down"] a. *To bring, or bear, down.*—b. Pass.: *To be borne down, or overcome, by; to fall, or sink, into sleep, etc.*; xx. 9.—2. [κατά, in "strengthening" force] *To bring:—ψῆφον καταφέρειν*—in Classical Greek ψῆφον φέρειν—(*to bring one's pebble for voting; hence to give one's vote; but at xxvi. 10 the phrase is equivalent to to assent, inasmuch as Paul was not a member of the*

Sanhedrim, and consequently possessed no vote respecting a matter before that assembly.

(κάτα-φεύγω, f. κάτα-φεύξομαι, p. κάτα-πέφευγα), 2. aor. κάτ-εφύγον, v. n. [κατά, "down"; φεύγω, "to flee"] ("To flee down" to a place; hence, with accessory notion of seeking protection) *To flee for refuge; to betake one's self for safety or protection.*

κάτα-φίλέω -φίλω, 1. aor. κάτ-εφίλησα, v. a. [κατά, in "augmentative" force; φίλέω, "to love"; hence, as a sign of love, "to kiss"] *To kiss earnestly or fondly.*

†κάταφροντ-τής, τοῦ, π. [for καταφρονε-τής; fr. καταφρούε-ω, "to despise"] *One who despises; a despisor; see δ, no. 11.*

†κάτ-εἰδωλ-ος, ος, adj. [κατ-ά, "in intensive" force; εἰδωλ-ον, "an idol"] ("Greatly pertaining to an idol or idols"; hence) *Wholly given to idolatry or the worship of idols; very idolatrous.*

κάτενύγην, 2. aor. ind. of κάτανύσσομαι.

κάτεπέστην, 2. aor. ind. of κάτεφίστημι.

κάτ-έρχομαι, (f. κάτ-ελεθομαι), 2. aor. κάτ-ήλθον, v. mid. [κατ-ά, "down"; ἔρχομαι, "to come or go"] 1. *To come, or go, down; to descend.*—2. *To go, or come, down from*

the interior of a country to the coast *or* a place by the sea; xix. 1.—3. With *eis* and Acc.: *To come down to* or *arrive at* a place by sea; xxvii. 5; see κατάγω.

κατεσκαμένος, *η, ον*, P. perf. pass. of κατασκάπτω.—As Subst.: κατεσκαμένα, *ον*, n. plur. With Art.: *The ruined places, the ruins.*

†(κατ-εφίστημι, perhaps found only in) 2. aor. κατεπέστην, v. n. [κατ-ά, in "strengthening" force; ἐφίστημι (in neut. tenses), "to stand by *or* near"; hence, in hostile force, "to stand against; to make an attack upon"] With Dat. of person: *To make an attack upon; to attack, fall upon, assault, etc.*

κατ-έχω, f. καθ-έξω and κάτα-σχήσω, p. κατ-έσχηκα, 2. aor. κατ-έσχον, v. (a. and) n. [κατ-ά, "down"; έχω, "to have"] ("To have down"; hence, through ellipse of personal pron. in reflexive force) Of persons as Subject: ("To have one's self, etc., down"; hence) *To come down* from the high seas to the shore; *to put to shore; to make, or bear down, for the land or shore:*—sometimes folld., as at xxvii. 40, with *eis* and Acc. denoting the (place *or*) shore.

κατηγορ-έω -ώ, f. κατηγορ-

ήσω, 1. aor. κατηγόρησα, v. n. and a. [κατήγορ-ος, "an accuser"] I. Neut.: a. *To accuse; to bring forward an accusation or charge.*—b. With Gen. of person: *To be an accuser of; to accuse.*—c. With Gen. of person: *To lay to the charge of; to accuse.*—2. Act.: a. With Acc. of person: *To accuse.*—b. With Acc. of charge: *To allege, object, lay to one's etc. charge.*—c. With Acc. of charge and Gen. of person: *To lay something to the charge of; to accuse one of something; to object something to one;*—at xxiv. 8 the Acc. of the charge is changed into the Gen. by attraction; see δς, no. 3, a, (a); cf., also, xxv. 11. —3. Pass.: a. *To be accused.*—b. Of a thing as Subject: *To be brought forward as a charge, to be laid to the charge of a person.*—Pass.: κατηγορέομαι -ούματι, (p. κατηγόρημα, 1. aor. κατηγορήθην).

κατ-ήγορ-ος, *ον, μ.* [for κατ-άγορ-ος; fr. κατ-ά, "against"; ἄγορ, verbal root of ἄγορ-ένω, in force of "to speak"] ("One who speaks against" another; hence) *An accuser.*

κατήλθον, 2. aor. ind. of κατέρχομαι.

(κατ-ηχέω -ηχώ, v. a.) [κατ-ά, in "strengthening" force; ηχέω, in meaning of "to sound

forth"] ("To sound forth"; hence, "to teach by word of mouth"; hence, generally) 1. *To instruct, teach*;—at xviii. 25 the pass. (part. κατηχο-μενος) is folld. by Acc. of "Respect."—2. a. *To inform*.—b. Pass. : *To be informed; to receive information or intelligence*;—at xxi. 24 ὅν κατ-ήχηται . . . οὐδέν ἐστιν is put for ἐκείνων, & κατήχηται, etc.; where δείνων is a partitive gen. dependent on οὐδέν; ὃν is attracted to the case of the omitted demonstrative ἐκείνων (see 3s, nos. 3. a and c), and is put for ἄ, the Acc. of "Respect" after the pass. verb κατήχηται; ἐστιν is the predicate of the sentence: *not one of those things, as to which they have received information respecting thee, has (any) existence*; cf. εἰμί, no. 6.—Pass. : κατ-ηχόμαι -ηχούμαι, p. κατ-ήχημαι, 1. aor. κατ-ηχθημαι.

κατ-οικέω -οικῶ, 1. aor. κατ-φέγσα, v. n. and a. [κατ-ά, in "strengthening" force; οικέω, "to dwell"] 1. Neut. : *To dwell, have a habitation; to live in a place*.—2. Act. : With Acc. of place: *To dwell in, inhabit a place*; i. 19; ix. 82, etc.

τκάτοικ-ία, ιας, f. [κάτοικ-ίω, "to dwell"] ("The act of dwelling"; hence) *A dwelling-*

place, habitation;—at xvii. 26 applied to countries as the dwelling-place of their inhabitants.

τκάτόρθω-μα, μάτος, n. [for κατόρθο-μα; fr. κάτορθό-ω, "to set upright"; hence, "to accomplish successfully, bring to a successful or prosperous issue"] ("That which is brought to a successful or prosperous issue"; hence) *An excellent, or worthy, deed*; see διόρθωμα.

κάτ-ώ, adv. [κατ-ά, "down"] 1. *Downwards, down*.—2. *Below, beneath, underneath*.

Καῦδα, n. indecl. = Κλαύδη. Κεγχρεά, ὁν, f. plur. *Conchreæ*; the eastern harbour of Corinth on the Saronic Gulf. It was distant from Corinth about nine miles.

κείρω, (f. κερῶ, 1. aor. ἔκειρα), v. a. ("To cut" the hair, etc., "short"; hence) 1. Of a sheep or lamb as Object: *To shear*.—2. Of the head as Object: a. *To shave*.—b. Mid. : *To shave on one's own behalf, or through one's own instrumentality; to cause to be shaved*.—Mid. : (κειρόμαι, f. κεροῦμαι), 1. aor. ἔκειρμην. κεκρήμένος, η, ον, P. perf. pass. of κρίνω.

κελ-εύω, f. κελεύω, p. κεκέλευκα, 1. aor. ἐκέλευσα, v. a. ("To urge on, impel"; hence) *To bid, order, com-*

mand [akin to Sans. root **KAL**, "to impel"].

κενός, **ή**, **δν**, adj. ("Empty"; hence) In nature or character: *Vain, empty*.—As Subst.: **κενά**, **δν**, n. plur. *Vain things* [prob. akin to Sans. *cūnya*, "empty"].

κέντ-τρον, **τρον**, n. [for **κέντ-** **τρον**; fr. **κεντ-έω**, "to prick or goad"] ("That which pricks or goads"; hence) *A goad for cattle*;—at ix. 5; xxv. 14 in figurative force.

(**κερδ-αίνω**, f. **κερδάνω** and **κερδίσω**, p. **κεκέρδαγκα**), l. aor. **ἐκέρδησα**, v. a. [**κέρδ-ος**, "gain"] ("To have, or obtain, as gain; to gain"; hence) With Acc. of loss, etc.: *To gain a loss*; i. e. *to reap, i. e. to suffer loss, hurt, etc.*

κεφάλαιον, **ον**; see **κεφάλαιος**.

(**κεφάλ-αιος**, **αία**, **αιον**, adj. [**κεφάλ-ή**, "a head"] ("Of, or pertaining to, the head"; hence, "principal, chief"; hence, as Subst.) **κεφάλαιον**, **ον**, n. ("A principal, or chief, thing"; hence) Of money: a. *Capital* as opp. to interest or income.—b. *A sum total; a sum paid down*;—at xxii. 28 *πολλοῦ κεφαλαίου* is Gen. of price.

κεφάλ-ή, **ης**, f.: 1. Of the body: *A head*.—2. Of things: *A chief, or principal, thing of its kind*:—*κεφαλή γωνίας*, *chief*

thing (i. e. *head-stone*, or *principal stone*) *of the corner* [akin to Sans. *kapdl-as*, "head"].

κηρύσσω, f. **κηρύξω**, (p. **κεκηρύχα**), l. aor. **ἐκκηρύξα**, v. a. ("To proclaim, or announce," as a herald does; hence) *To proclaim publicly, to preach*.

Κιλικία, **ας**, f. *Cilicia*; a country on the S.E. coast of Asia Minor.

κινδύν-εύω, (f. **κινδύνεύσω**, p. **κεκινδύνευκα**), v. n. [**κινδύνος**, "danger"] *To be in danger or peril*, whether actually or figuratively.

κινέω -νω, f. **κινήσω**, l. aor. **ἐκινησα**, v. a. [**κι-ω**, "to go"] ("To make to go"; hence) l. a. *To move*.—b. Mid.: *To move one's self, etc.; to move, have motion*.—2. Of sedition: *To stir up, excite*.—3. Pass.: *To be moved; to be put in commotion or tumult*; xxii. 30. —Mid.: **κινέομαι -νοῦμαι**, (f. **κινήσομαι**, l. aor. **ἐκινησημαι**).—Pass.: **κινέομαι -νοῦμαι**, p. **κεκινημαι**), l. aor. **ἐκινηθημαι**, (l. fut. **κινηθσομαι**).

***†Kis**, m. indecl. (perhaps "Fowler") *Cis* or *Kish*; the father of king Saul.

κλαίω, f. **κλαύσω** and **κλαύσομαι**, l. aor. **ἐκλαυσα**, v. n. *To weep, lament, bewail*.

κλάσις, **σεως**, f. [**κλά-ω**, "to break"] *A breaking*.

***Κλαύθη**, **ης**, f. *Cloudē* or

Clauda (otherwise named by the ancients *Gauda*, *Gaudos*, and *Claudos*) ; a small island W. of Cape Matala on the S. coast of Crete. It is now called by the Greeks *Claudanese* or *Gaudonese*, which the Italians have corrupted into *Gozzo*.

κλαύδιος, *ου*, m. [Greek form of Lat. "Claudius"] *Claudius* : 1. The fourth Roman emperor. — 2. The praenomen of Lysias; see *Λυσίας*.

κλαυ-θ-μός, *μοῦ*, m. [κλαυ, a root of κλαίω, "to weep," etc.] *A weeping, wailing, etc.*

κλ-άω -ώ, f. *κλάσω*, 1. aor. *ἔκλασσα*, v. a. *To break* [akin to Sans. root *OB̄i*, "to break"].

κλείω, (f. *κλείσω*, p. *κέκλεικα*), 1. aor. *ἔκλειστα*, v. a. *To shut*, whether actually or figuratively. — Pass. : (*κλείσματ*, p. *κέκλειμα* and) *κέκλεισματ*, 1. aor. *ἔκλεισθην*, (1. fut. *κλεισθήσομαι*).

κληθείεις, *είσα*, *έν*, P. 1. aor. pass. of *καλέω*.

κληρονομ-ία, *ιας*, f. [κληρονομ-έω, "to inherit"] ("An inheriting"; hence) *An inheritance*.

κλῆ-ρος, *ρου*, m. ("That which is broken"; hence) 1. *A lot*, as formed by a fragment of pottery, a broken twig, etc. — 2. *A lot, allotment, part, share*. — 3. *An inheritance*

[akin to Sans. root *OB̄i*, in pass. "to be broken"; cf. *κλάδω*].

τεκλίν-άριον, *ἄριον*, n. dim. [κλίν-η, "a couch"] *A little couch or bed*; see *κλίνη*.

κλίν-η, ης, f. [κλίν-ω, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch; a bed*, including the frame of it; — at v. 15 the readings vary between *κλίνων* and *κλίναριων*.

τεκνίδος, *ου*, f. *Cnidos* or *Cnidus*; a Greek city, with a harbour of the same name, in the extreme S.W. of Caria, in Asia Minor, on a promontory now called Cape Crio.

κοιλ-ία, *ιας*, f. [κοιλ-ος, "hollow"] ("The condition, or quality, of the *κοιλος*"; hence, "hollowness"; hence) 1. *The hollow of the belly, the belly*. — 2. Of a woman: *The womb*.

κοι-μάω -μώ, f. *κοιμήσω*, v. a. : 1. Act. : "To put, or lull, to sleep"). — 2. Pass. : *κοιμάομαι -μόμαι*, p. *κεκοιμηματ*, 1. aor. *ἔκοιμηθην*, 1. fut. *κοιμηθήσομαι* : a. *To fall asleep, to sleep*. — b. *To sleep in death* [akin to Sans. root *çI*, "to lie down"].

κοιν-ός, *ή*, *όν*, adj. [another form of *ξυν-ός*; fr. *ξύν*, through *κύν* = *ξύν*] ("Being held, etc., with" another; hence) 1.

Common; possessed, or held, in common.—2. Morally: Common, profane, defiled, ceremonially unclean.

κοινός -ῶ, (f. κοινώσω), p. κεκοινώκα, 1. aor. ἐκοινώσα, v. a. [κοινός, (morally) "common," etc.] ("To make κοινός"; hence) 1. *To profane, pollute, defile.—2. To pronounce, or regard as, common.*

κοινωνία, īas, f. [κοινων-έω ("to be a κοινωνός," i. e. "one who has," etc., something "κοινός, or in common," with another), "to have, etc., in common" with another] ("The having," etc., something "in common" with another; hence, "a partaking, participation"; hence) *Communion, fellowship*, etc.

κοιτάζειν, ὄνος, m. [κοιτ-η, "a bed"] ("That which has a κοιτη"; hence) *A bed-chamber, a sleeping-room* :—δ ἐπὶ τοῦ κοιτῶνος, *the chamberlain*.

(κολᾶσω, f. κολᾶσω, 1. aor. ἐκβλᾶσα, v. a. "To curtail, dock," etc.; hence, "to punish") Mid.: κολᾶσμα, (f. κολᾶσμα), 1. aor. ἐκολαστῆμην, *To punish, as one's own especial act.*

(κολλ-άω -ῶ, f. κολλήσω, p. κεκόλληκα, v. a. [κόλλ-α, "glue"] 1. Act. : "To glue").—2. Pass.: κολλ-άσμα -ώματι, p. κεκόλλημα, 1. aor. ἐκολλή-

θην, 1. fut. κολληθήσομαι, ("To be glued"; hence, "to adhere, cleave, cling"; hence) Of persons: In mid. force: *To join, or attach, one's self, etc., to a person.*

κόλπος, οὐ, m. ("A bosom"; hence, "any bosom-shaped thing"; hence) *A gulf, bay, creek, etc.*

τκολυμβάω -ῶ, v. n. ("To dive"; hence) *To swim.*

τκολωνία, ας, f. [Gr. form of Lat. *cōlōnia*] *A Roman colony.*

κονί-άω -ῶ, p. pass. κεκονί-ᾶμαι, v. a. [κονί-α, "plaster, stucco"] *To plaster, or stucco, over.*

κονί-ορ-τός, τοῦ, m. [κόνις, κονί-ος, "dust"; ὅρ-νῦμι, "to raise, stir up," etc.] 1. *Dust raised or stirred up.—2. Dust that has settled on a person, his clothes, etc.*

τκοπ-ετός, ετοῦ, m. [κοπ, root of κόπ-τω, "to beat or strike"] ("A beating, or striking," of the head, or breast, in token of grief; hence) *Lamentation, mourning, wailing.*

κοπ-ιάω -ἶω, f. κοπιάσω, p. κεκοπιάκα, 1. aor. ἐκοπιάσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.*

(κορ-έννυμι, f. κορέσω, 1. aor. ἐκόρεσα, v. a. [κόρ-ος, "one's fill"] ("To have κόρος";

hence) 1. Act. : With Acc. of person and Dat. or Gen. of thing : *To have one's fill of something, to satisfy one's self with something.* — 2.) Pass. : With Gen. of thing : *To be filled, or satisfied, with.* — Pass. : (κορ-έννυμαι), p. κεκρέσμαι, 1. aor. ἐκορέσθην, (1. fut. κορεσθομαι).

κορεσθείς, εῖσα, ἐν, P. 1. aor. pass. of κορέννυμι.

Κορίνθος, ου ; see Κόρινθος.
Κόρινθος, ου, f. *Corinth* ; a city situate on the Isthmus separating N. from S. Greece. — Hence, (Κορίνθ-λος, ία, ιον, adj. *Of, or belonging to, Corinth* ; *Corinthian*. — As Subst. :) Κορίνθος, ου, m. *A man of Corinth, a Corinthian* ; — Plur. : With Art. : *The Corinthians.*

†Κορνήλος, ου, m. [Gr. form of Lat. "Cornēlius"] *Cornelius* ; a Roman centurion, whose name occurs frequently in ch. x.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world.*

†κουφ-ῖς, (f. κουφῖς), v. a. [κούφ-ος, "light"] ("To make κούφος"; hence) Of a ship as Object : *To lighten of the cargo.*

κράββατος, ου, m. *A couch or bed* [said to be a word of Macedonian origin ; cf. Lat. *grabatus*].

κράξω, f. κεκράξομαι, p. κέ-κράγα, 1. aor. ἐκράξα, v. n. and a. : 1. Neut. : *To cry out, call out aloud.* — 2. With Acc. of thing : *To call out something* ; xix. 32 :—for construction of ἵς ἐκράξε see δς, no. 3, a, (a) [prob. akin to Sans. root KRŪG, "to cry out"].

κράτ-έω -ώ, f. κράτησω, p. κεκράτηκα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] 1. *To get a person into one's power ; to seize upon, seize, lay hold of in hostile sense.* — 2. *To lay, or take, hold of ; to detain, hold fast.* — 3. Pass. : ("To be overpowered"; hence) *To be restrained, kept back, holden, etc.* — Pass. : κρατ-έομαι -ούμαι, p. κεκράτημαι, (1. aor. ἐκρατήθην, 1. fut. κρατ-ηθομαι).

κράτιστος, η, ον, sup. adj. *Best, most excellent* ; cf. ἀγαθ-ός.

κράτ-ος, εօσօν, n. *Strength, might* :—for κάτα κράτος see κάτα, no. 2, f. [akin to Sans. *krat-u*, "power"].

κραυγ-ῆς, f. κραυγᾶσσω, 1. aor. ἐκραυγᾶσσα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

κραυγ-ή, ḥs, f. [strengthened fr. κραγ-ή, fr. κράξω (= κράγ-σώ), "to cry out," through root κραγ-] *A crying out, an outcry, etc.*

κρεμ-άννυμι (κρεμαννύω, f.

κρεμᾶσσα), 1. aor. ἐκρέμασσα, v. a. *To hang, hang up, suspend.* — Pass. : (κρεμάννυμαι, perhaps only in shortened form) κρέμαμαι, 1. aor. ἐκρέμασθην [prob. akin to Sans. root **KRAM**, “to go to”; and so in causative force, and with accessory notion of fixity, “to cause to go to a place, and to be there”].

Κρήτης, Κρητός, m. *A Cretan;* — Plur. (so mostly) : *Cretans*; — at ii. 11 = the Jews settled among the Cretans.

Κρήτη-η, ης, f. [Κρῆτ-ες, “Cretans”] (“The land of the Cretans”) *Crete* (now *Kriti* or *Candia*) ; an island in the Mediterranean Sea to the S. of Greece.

κρί-μα, μάτος, n. (κριτ, root of κρίνω, “to judge”) (“That which judges”; hence) *A judging, judgment.*

κρί-νω, f. κρινā, p. κέκρικα, 1. aor. ἐκρίνα, v. n. and a. (“To separate”; hence, “to pick out, choose”; hence) 1. Neut. : a. *To decide, determine, resolve.* — Impers. Pass. : ἐκρίθη, *It was determined, etc.*; xxvii. 1. — b. *To form a judgment or opinion.* — 2. Act. : a. *To judge, bring to trial, try, etc.* — b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.* — c. (a) With second Acc. : *To judge, reckon, deem,*

consider an object to be that denoted by second Acc. ; xiii. 46. — (b) Pass. : With Adj. as complement in Nom. : *To be reckoned, deemed, considered;* xxvi. 8, where the adverbial clause *εἰ δὲ θεὸς νεκροὺς ἔγειρει* is the Subject of *κρίνεται*, and *ἀπιστοτος* is the complement or predicate; see also *εἰ*, N.B. — d. With Objective clause: (a) *To judge, reckon, deem, consider that a person, etc., is, etc.* — (b) *To judge, decide, give one's etc. opinion that something is, etc., or that a person should do, etc.; to esteem one to be, etc.*; xvi. 15, etc. ; — at xv. 19 supply *ἡμᾶς* as Subject of *παρενοχλεῖν*. — e. *To ordain, decree, etc.*; xvi. 4. — Pass. : *κρί-νομαι*, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. *κριθήσομαι* [akin to Sans. root **KR̥I**, “to pour out”].

κρί-σις, σεως, f. [κριτ, root of κρίνω, “to judge”] 1. *Judgment, trial.* — 2. *Judgment, condemnation.* — 3. *A cause, or ground, of condemnation or punishment.*

Κρίστος, ου, m. [Gr. form of Lat. *Crispus*, “Curled”] *Crispus*; “the chief ruler of the Synagogue” at Corinth; xviii. 8.

κρί-της, τοῦ, m. [κριτ, root of κρίνω, “to judge”] (“One who judges”; hence) 1. *A*

judge, decider, etc.—2. *A Judge*; i.e. a ruler or governor of Israel from the days of Joshua to Samuel; xiii. 20.

κρούειν, (f. κρούσιον, p. κέκρουκα), 1. aor. ἔκρουσα, v. a. *To beat, strike, etc.* :—κρούειν τὴν θύραν, or simply κρούειν, (*to beat the door, i.e. to knock at the door* on the outside for the purpose of gaining admission into the house.

κτάομαι -ώμαι, f. κτήσομαι, 1. aor. ἔκτησάμην, p. pass. in mid. force κέκτημαι, v. mid. : 1. In pres., imperf., fut., and 1. aor. : *To acquire, get, etc.*—2. In perfect tenses : *To have acquired, i.e. to possess* [akin to Sans. root क्षी, “to possess”].

κτῆ-μα, μάτος, n. [κτῆ, a root of κτάομαι, “to acquire”] (“That which has been acquired, or is possessed”; hence) 1. *A possession; a landed estate, etc.*—2. Plur. : *Possessions, wealth, property.*

κτῆ-νος, εος ους, n. [κτῆ, a root of κτάομαι, in force of “to possess”] (“That which is possessed; possessions”; hence, mostly plur., “property in herds or flocks”; hence) *A beast of draught or burden.*

τεκτή-τωρ, τόπος, m. [id.] *A possessor, owner, etc.*

κύβερν-ήτης, ήτον, m. [κυβερν-δω, “to steer”] 1. *A*

steersman, pilot.—2. *A commander, or captain, of a vessel.*

(κυκλ-ός -ῶ, f. κυκλώσω, p. κεκύκλωσα), 1. aor. ἐκύκλωσα, v. a. [κύκλος, “a circle”] *To form a circle round, stand round, surround.*

κῦ-μα, μάτος, n. (“A swollen thing”; hence) *A wave or billow.*

τΚύπρος, α, ον; Κύπρος, ον; see Κύπρος.

τΚύπρος, ον, f. *Cyprus*; an island of the Mediterranean Sea lying off the coasts of Phœnicia and Cilicia.—Hence, Κύπρ-ος, ία, ιον, adj. *Of, or belonging to, Cyprus; Cyprian.*—As Subst.: Κύπρος, ον, m. *A man of Cyprus; a Cyprian.*

Κυρηναῖος, α, ον; Κυρηναῖος, ον; see Κυρήνη.

τΚυρήνη, ης, f. *Cyrenē*; under the Romans a province of N. Africa; also called, from the time of the Ptolemies, Πενταρόπολις.—Hence, Κυρηναῖος, αία, αῖον, adj. *Of, or belonging to, Cyrenē.*—As Subst.: Κυρηναῖος, ον, m. *A man of Cyrenē; a Cyrenian;*—Plur.: *Cyrenians.*

κύρι-ος, ον, m. [κύριος, “possessing supreme power”] [“One possessing supreme power”; hence) 1. Of men : a. *A lord, master, etc.*;—at ix. 5 the readings vary between

δ δὲ, Ἐγώ εἰμι and δ δὲ Κύριος εἰπεν Ἐγώ εἰμι.—b. As a term of respect: *Sir*.—2. With or without Article: *THE LORD*; &c. *Christ*; see εἶπον.

κωλύω, (f. κωλύσω, p. κεκάλυκα), 1. aor. ἐκώλυσα, v. a.: 1. With Acc. of thing: *To hinder, prevent, forbid*;—at x. 47 the negative power of the word is strengthened by follg. μή.—2. With Acc. of person: *To stop, oppose, withstand*; xi. 17.—3. With Objective clause: *To hinder, or prevent, from doing, being, etc.; to forbid to do, etc.*; viii. 36;—at xvi. 6 in pass. constr.—4. With Acc. of person and Gen. of thing: *To hinder one from something*; xxvii. 43.—Pass.: κωλύομαι, (p. κεκάλυμαι), 1. aor. ἐκωλύθην, (1. fut. κωλυθήσομαι).—N.B. The *v* is always long before a consonant; but it is common before a vowel.

κώ-μη, μης, f. (“A thing—or place—for lying down or sleeping”; hence) *A village, as a dwelling-place* [akin to Sans. root *çī*, “to lie down, to sleep”].

†Κώς, Κῶ, f. *Cōs* (now *Stanko* or *Stanchio*); an island of the *Ægean* Sea (now the Archipelago) over against the coast of Caria.

λαγχάνω, f. λήξομαι, p.

εληγχα (poet. λέλογχα), 2. aor. ἐλάχον, v. a. (“To obtain by lot”; hence) *To obtain as one's share, portion, etc.*

λαθ-ρα, adv. [λαθ, root of λανθάνω, “to lie hid”] *Secretly, in secret, in a secret or hidden manner.*

τλακ-τίσω, (f. λακτίσω, 1. aor. ἐλάκτισα), v. n. [λάξ (= λάκ-s), “with the foot”] (“To strike with the foot”; hence) *To kick*:—πρὸς κέντρα λακτίσειν, *to kick against the pricks* or *goads*, a proverbial expression taken from oxen kicking against the goad of the drivers, and implying “to make ineffectual resistance against superior power,” ix. 5; xxvi. 14.

λαλ-έω -ώ, f. λαλήσω, p. λελάληκα, 1. aor. ἐλαλησα, v. n. and a: 1. Neut.: a. *To speak, to utter speech*.—b. *To talk, converse*.—2. Act.: a. *To speak, utter by speech, utter*.—b. *To speak of, tell, publish, etc.*—c. Imper. Pass.: (a) λαληθήσεται, *It shall be told or declared*; ix. 6, where the clause τί σε δεῖ ποιεῖν forms its Subject;—at xxii. 10 its Subject is included in it, viz. ἡ λαλίδ, “the speech.”—(b) λελαληται, *It has been told or declared*;—at xxvii. 25 its Subject (viz. ἡ λαλίδ) is included in it; cf. above, no. c, (a).—Pass.: λαλέομαι -οῦμαι, p. λελαλημαι,

1. aor. ἔλαλθην, 1. f. λαλ-ηθήσομαι [perhaps akin to Sans. root LAD, "to use the tongue"].

λαμ(β)-άνε, f. λήψομαι, p. ελληφα, 2. aor. ἔλαθον, v. a.: 1. *To take*, in the fullest sense of the term.—2. *To take or receive*;—at i. 25 the Inf. λαθεῖν denotes the aim or object: *in order that he may take, for the purpose of his taking*;—at xx. 35 without nearer Object.—3. Of an office, etc.: *To take, assume, etc.*—4. With Acc. of abstract Subst. for verb cognate to such Subst.: λαμβάνειν θάρσος = θαρσεῖν, *to take courage; to be of good courage or heart* [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].

λαμπ-άς, ἄδος, f. [λάμπω, "to shine, be bright"] ("The shining, or bright, thing"; hence) *A lamp, light.*

λαμπ-ρός, ρά, ρόν, adj. [λάμπω, "to shine"] ("Shining"; hence) Of a garment: *Splendid, magnificent, gorgeous.*

†λαμπρό-της, τητος, f. [λαμπρός, (uncontr. gen.) λαμπρό-ος, "shining, bright"] ("The quality of the λαμπρός"; hence) Of the sun: *Brightness, brilliancy.*

λάμψω, (f. λαμψω, p. λέλαμψα), 1. aor. ἔλαμψα, v. n. *To shine, glitter, gleam.*

λα(v)θ-άνε, (f. λήσω and λήσομαι, p. λέληθα), 2. aor. ἔλαθον, v. a. With Acc. of person: *To escape the notice of; to be hid or concealed from; to be unknown to* [strengthened fr. root λαθ, akin to Sans. root ΒΑΗ (originally ΒΑΔΗ), "to leave, quit"].

λαός, οῦ, m.: 1. *A people, nation.*—2. *A number of people*; v. 37.—3. With Art.: a. *The people.*—b. *The Jewish people or nation*;—at iv. 25, 27, in plur.—c. *The people, or multitude*, as opp. to rulers, etc.—4. *People, persons*; xviii. 10.

†λασαία, as, f. *Lasaea*; a city of Crete, a few miles E. of Fair Havens; see Καλελ Λιμένες;—at xxvii. 8 Λασαία is in apposition to πόλις.

†(λάσκω, f. λακήσομαι, p. λέλάκα), 1. aor. ἔλακησα, v. n. ("To rattle, crash"; hence) *To burst asunder with a crash, etc.*

λατρ-εύω, f. λατρεύσω, 1. aor. ἔλατρευσα, v. n. [λάτρη-ις, "a hired servant"] ("To be a λάτρης"; hence, "to serve"; hence) In a religious sense: 1. With Dat.: *To serve, worship.*—2. Alone: *To serve or worship God*; xxvi. 7, where γύκτα καὶ ἡμέρας is Acc. of "Duration of time."

λέγω, (f. λέξω, p. λέλεχα), v. n. and a.: 1. Neut.: *To*

speak, say.—**3.** *Act.:* **a.** *To say;* — mostly with follg. clause as Object.—**b.** With Objective clause (Acc. and Inf.): *To say that* a person or thing is, etc.—**c.** *To speak, utter, etc.*—**d.** : (a) *Act.:* With second Acc. : *To call, or name,* an object that which is denoted by the second Acc.; xxiv. 14.—(b) *Pass.:* Preceded and followed by a like case : *To be called or named;* ix. 36.—**e.** *P. Pres. Pass.:* With Art. : *That which is called or named; the so called;* iii. 2; vi. 9.—**f.** *To speak of or about.*—**g.** With Inf. as Object: *To bid, enjoin, direct, command:* —*λέγοντες κερτέμνεσθαι καὶ τηρεῖν τὸν νόμον, commanding to be circumcised and to observe the Law,* i. e. commanding that the Gentile converts should be circumcised, etc. This construction is quite classical, and is found in a passage of Euripides (*Orestes*, 263) quoted in Jelf's Gr. Gr., § 664, A. 1.—*Pass.:* *λέγομαι,* (p. *λέλεγμαι*, 1. aor. *ἐλέχθην*, 1. fut. *λεχθήσομαι*).

λειτουργ-έω-ώ, (f. *λειτουργήσω*), 1. aor. *ἐλειτούργησα* v. n. [*λειτουργ-ός*, “a publi' servant”] (“To be a *λειτουργός*”; hence) With Dat. : *To serve, minister to.*

τλεπ-ίς, ἥσος, f. [*λέπ-*ω, “to peel”] (“The peeled

Acts.

thing”; hence) *A scale;* ix. 18.

Λευī-της, τού, m. [*Λευī*, “Levi”; the third son of the Patriarch Jacob] (“A son of Levi”; hence, “one of the tribe of Levi,” and, in a more restricted sense, a descendant of Levi through either Gershom, Kohath, or Merari; i. e.) *A Levite*, one of the order appointed by Jehovah to assist the Priests, and to perform certain specified offices in the temple, etc.

λευκ-ός, ἡ, ὀν, adj. (“Shining, bright, brilliant”; hence) *White* [akin to Sans. root *RUCH*, “to shine”].

τλιβερτίνοι, ον, m. plur. *The Libertines.* Some have supposed that this name denotes the men of *Libertum*, a town of proconsular Africa. Others have regarded it as the Gr. form of the Lat. *Libertini* (“Freedmen”), and have variously assigned it the following meanings, viz.: **a.** Natives of Palestine who had fallen into slavery, and been manumitted by their Jewish masters.—**b.** Italian freedmen who had become converts to Judaism.—**c.** Jews who had been taken prisoners by Pompey and other Roman generals in the Syrian wars, and had been sold as slaves, but had subsequently been emancip-

R

ated, and had returned to their own land. This is the earliest explanation of the term, and is moreover that which has received the support of the most recent authorities.

τλιβήνη, ης, f. *Libya*; the N. part of Africa, west of Egypt.

λιθ-άλω, 1. aor. ἐλιθάσα, v. a. [λιθ-ος, "a stone"] *To cast stones at, to stone*.—Pass.: (λιθ-άλωμαι), 1. aor. ἐλιθ-άσθην.

λιθο-βολ-έω -ώ, 1. aor. ἐλιθοβόλησα, v. a. [for λιθο-βολ-έω; fr. λιθ-ος, (uncontr. gen.) λιθο-ος, "a stone"; βολ, a root of βάλλω, "to throw"] 1. *To throw, or cast, stones at; to pelt with stones*.—2. *To stone to death*; cf. Deut. xiii. 9; xvii. 6, 7.

λιθος, ου, m. *A stone*;—at iv. 11 used figuratively of Christ.

τλιμήν, ἔνος, m. *A harbour, haven, creek*.

λιμός, οῦ, m. ("Hunger"; hence) *Famine*.

τλιψ, Λιθός, m. [for λιθ-ος; fr. λείψω, "to wet," through root λιθ] ("The wetting thing") *Lips*, or the *S.W. Wind*, which usually brought wet weather.

λογίζομαι, (p. λελθυισμαι), 1. aor. ἐλογισθην, 1. f. *λογισθεσμαι*, v. pass. [λόγος, in force of "an account"] *To be*

accounted or ranked; to be reckoned, numbered, etc.

λόγι-λον, ιον, n. [λόγος, in force of "an oracular response"] ("A thing pertaining to λόγος"; hence) *An oracle*.

τλόγι-λος, ια, ιον, adj. [λόγος, "a word"] ("Of, or pertaining to, λόγος"; hence) *Skilled in the use of words, eloquent*.

λόγος, ου, m. [for λέγος; fr. λέγω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A word*;—Plur.: *Words*.—2. *A statement, declaration*.—3. *A saying, speech, discourse*.—4. *A report, rumour, tidings*.—5. *With or without τοῦ Θεοῦ: The Word of God*;—at x. 36 the pron. relative δν, which follows τδν λόγον, is omitted in some editions; and where this is the case λόγον becomes the Acc. of nearer Object after ἀπέστειλε. When, however, δν is admitted into the Text, the passage must be regarded as an instance of interrupted construction, caused by the following parenthesis οτρός ἐστι πάντων Κέριος, the introduction of which seemingly broke off the mode in which the writer was intending to convey his thoughts. The thoughts themselves, though expressed under a different

mode of construction, are resumed at v. 37.—6. *Reason*:—κατὰ λόγον, according to reason, reasonably, xviii. 14.

—7. *An account* of one's actions, etc.; xix. 40.—8. *An account, historical narrative, history, treatise, etc.*;—at i. 1 τὸν πρώτον λόγον refers to St. Luke's Gospel.—9. *Account, value, regard*; xx. 24.—10. *Account, reason, cause*:—τίνι λόγῳ, for what account, i. e. why, wherefore, x. 29.—11. *An affair, matter, etc., as the subject of discourse*; viii. 21; xv. 6.

λοιδόρ-έω-ώ, (f. λοιδόρησσα, p. λελοιδόρηκα), 1. aor. ἐλοιδόρησσα, v. a. [λοιδόρος, "abusive"] *To be abusive to; to abuse, rail at, revile.*

λοιμός, οῦ, m. *A plague, pestilence*;—at xxiv. 5 in figurative force.

λ(ο)ιπ-ές, ἦ, ὅν, adj. [strengthened fr. λιπ, root of λείπω, "to leave"] 1. *Left, remaining, out of a number*.—As Subst.: λοιποί, ὅν, m. plur. With Art.: *Those who are, etc., left; the rest*.—2. *The rest of that denoted by the subst. to which it is in attribution; the remaining, the other*.—3. Of time: *Remaining, remainder of*;—at xxvii. 20 λοιπόν is an adverbial expression = henceforth; also already, now.

λούκλος, οὐ, m. [Gr. form of Lat. Lūcius, "One pertaining to the light"] *Lucius*; a man's name.

(λούει, f. λούσσω, 1. aor. ἐλουσα), v. a. *To wash*:—for xvi. 33 see ἀπό, no. 3.—Pass.: λούσσαι, p. λέλουσμαι, (1. aor. ἐλούθην and ἐλούσθην).

†λαύδδα, ας, f. *Lydda*; a town of Palestine, standing in the great fertile plain which anciently bore the name of Sharon, and situated about nine miles from Joppa.

†λαύδια, ας, f. [fem. of adj. Λύδιος, "Lydian," used as Subst.] ("Lydian woman") *Lydia*; a female convert resident at Philippi, and the hostess of St. Paul during his first stay in that city.

†λυκαονία, ας, f. *Lycaonia*; a country of Asia Minor.

†λυκαονιστί, adv. *In the Lycaonian speech or language*.—N.B. The formation of this word points to an adj. Λυκαονίς, ίδος, "Lycaonian"; cf. 'Εβραιστί, in the Hebrew language, fr. 'Εβραῖς, "Hebrew"; 'Ελληνιστί, in the Greek language, fr. 'Ελληνίς, "Greek, Grecian."

†λυκία, ας, f. *Lycia*; a country in the S.W. of Asia Minor.

λύκ-ος, οὐ, m. *A wolf*;—at xx. 29 in figurative force [acc. to some, akin to Sans. root

LUP, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. *vṛika*, "a wolf"; fr. root *VRAṢCH*, "to tear," and so "the tearer"; cf. Lat. *lup-us*.

†λύμ-ανομαι, (f. λύμαρ-οῦμαι, p. λελύμασμαι, 1. aor. ἐλύμηνάμην), v. mid. [λύμη, "outrage"] *To outrage, treat outrageously, maltreat, etc.*

†Λυσίας, οὐ, m. *Lysias (Claudius)*; a Roman centurion; xxiv. 7, etc.

Ἄντρα, as, f.; Αἴντρα, οὐ, n. plur. *Lystra*; a city of Lycaonia: a. Fem. Sing.: xiv. 6, 21; xvi. 1.—b. Neut. Plur.: xiv. 8; xvi. 2.

†λυτρε-τής, τοῦ, m. [for λυτρο-τής; fr. λυτρό-ω, "to ransom, redeem"] *A ransomer, redeemer.*

λύ-ω, f. λύσω, p. λέλυκα, 1. aor. ἔλυσα, v. a.: 1. *To loosen, loose, unfasten*, whether actually or figuratively.—2. *To loose from bonds, etc.; to release, set free.*—3. *To break, destroy*, whether literally or figuratively.—4. *Of an assembly, etc.: To break up, dissolve.*—Pass.: λύ-ομαι, p. λέλυμαι, 1. aor. ἔλυθην, 1. f. λυθήσομαι [akin to Sans. root *lū*, "to cut"].

†μάγε-ία (trisyll.), ίας, f. [μαγε-ίω, in force of "to use magic arts"] ("A using of

magic arts"; hence) *Sorcery, enchantment, magic.*

†μάγ-εύω, (f. μάγεύσω, 1. aor. ἐμάγευσα), v. n. [μάγος, in force of "a sorcerer"] ("To be a μάγος"; hence) *To use sorcery or enchantments; to employ magic arts.*

μάγος, οὐ, m. [Máyos, "a Magus or Magian"; one of the Median tribe of the Mágoi; hence, "a priest, or wise man, of the Mágoi," who interpreted dreams; hence] *A sorceror, enchanter, magician, wizard.*—N.B. The name of the Magi is probably obtained fr. the Persian *mugh*, "great, mighty" (a word akin to Sans. *mah-a*, Gr. μέγ-ας, Lat. *mag-nus*), and thus signifies "Great, or Mighty, Ones."

*†Μαδιάμ, m. indecl. ("Strife, contention") *Midiam* or *Midian*; a son of Abraham and Keturah (Gen. xxv. 2), the ancestor of the Midianites, an Arabian people dwelling principally in the desert north of the peninsula of Arabia (cf. Exod. ii. 15). On the south the Midianites extended along the eastern shore of the Sinus Elaniticus (now the Gulf of Akabah); while northwards they stretched along the eastern frontier of Palestine. They were a very wealthy people, and their country has been said to have contained

productive gold and other mines. The present Khedive of Egypt has recently sent two expeditions into what has long been an unknown land, with a view of ascertaining how much of its natural wealth remains unexhausted. Of these, which were under the command of Captain Burton, the second has only recently returned, having successfully fulfilled the purpose for which it was sent out. The following is an extract from an article in the "Times" of May 10, 1878, respecting the very important discoveries that have been made:—"The expedition which has just returned was a very serious affair. No doubt it had the benefit of the preliminary expedition modestly called a Fortnight's Tour, and described in 'The Gold Mines of Midian and the ruined Midianitish Cities.' The caravan consisted of eight Europeans, three Egyptian officers of the Staff and two of the line, 25 soldiers and 30 miners, 10 mules and about 100 camels. After an absence of four months and explorations amounting to 2500 miles, encountering dangers both by land and sea, and with only the loss of one man, they returned with such an amount

of spoil, in the highest sense of the word, as even an army might have been proud of. The procession recalls the triumphant return of Columbus. The interesting trophies and valuable booty weighed altogether 25 tons. There is something for everybody. The precious metals have the pre-eminence, for no doubt it was they that most interested the Khedive, at whose cost this expedition, as well as the former, was undertaken. The precious metals themselves, ore in all forms, indications of mining and smelting in various ages, minerals, precious stones, marbles and alabaster, botanical specimens, coins, inscriptions in Nabathean and Cufic, worked stones, glass, pottery, portions of temples, a great number of sketches, and a complete survey of the country were the rewards of the enterprise. The Land of Midian—that is, the whole region lying along the eastern shore of the Red Sea for three hundred miles from its northern extremity, and stretching deep into the hitherto unknown interior—is laid bare. Some thirty ruined cities, once prosperous, rich, and magnificent, have contributed to the show. Places that have long been

only names in the records of geographers have been visited and will be described. There they lie in fragments amid the tokens of long cultivation and high fertility, aqueducts, barrages, shafts, tunnels, furnaces, manufactories, and catacombs. It was once a busy world. Though these mines have been worked for it is hard even to conjecture how many ages, they must everywhere have been limited by the want of mechanical appliances, and in many places they are mere 'scratchings.' If the Midianites, and the Romans after them, did only as much as the Phoenicians, and after them the Romans, did in this island, they left an enormous remainder to future enterprise."

(μαθητ-εύω), 1. aor. ἐμάθητ-εύσα, v. a. [μαθητ-ής, "a disciple"] *To make a disciple or disciples of; to teach, instruct, etc.*

μάθ-ητής, ητοῦ, m. [μανθ-ᾶνω, "to learn," through root μαθ] ("A learner"; hence) *A disciple*;—at i. 15 the reading varies between μαθητῶν and ἀδελφῶν.

τμάθ-ητρία, ητρίας, f. [id.] ("A female learner"; hence) *A female disciple.*

μανοῦμαι, (f. μανήσομαι and

μανοῦμαι, p. μέμηναι), v. mid. *To be mad or frenzied; to be out of one's mind, to be beside one's self.*

μάκαρός, a, or, also ος, or, adj. *Blessed, happy*;—at xx. 85 μάκαρος is predicated of the substantival inf. διδόναι; see, also, μᾶλλον.

Μακεδον-ία, ίας, f. [Μακεδών, Μακεδόν-ος, "a Macedonian"; Plur. Μακεδόν-ες, "the Macedonians"] *The country of the Macedonians, Macedonia*, a country to the N. of Greece, of which Philip and his son Alexander the Great were kings. Under the Romans Macedonia was the name of that province which comprised Macedonia proper, Illyricum, Epirus, and Thessaly; see Αχαΐα.

Μακεδόν, ονος, m. *A Macedonian*; see Μακεδονία.

μακράν; see μακρός.

τμακροθῦμ-ως, adv. [μακρόθυμος, "long-suffering, patient"] ("After the manner of the μακρόθυμος"; hence) *Patiently, with patience.*

μακ-ρός, ρά, ρόν, adj. : 1. *Long, whether in space or time.*—2. *Far, far off, distant.*—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off*;—τοῖς εἰς μακράν, (to those unto a long way); i. e.) *to those afar off*; ii. 89 [akin to Sans. root

ΜΑΝΗ, originally MAGH, “to be great”].

μᾶλιστα, sup. adv. *Most of all, chiefly, especially*; see μᾶλλον.

μᾶλ-λον, comp. adv. [fr. Pos. μᾶλ-α, “very, exceedingly”] 1. *More, in a higher degree*;—at xx. 35 used with pos. adj. in place of comparative.—2. *Rather, in preference, etc.* ~~Sup.~~ Sup.: μᾶλιστα [acc. to some akin to Sans. var-*as*, “remarkable”; acc. to others akin to Sans. root ΜΑΝ; see μακρός].

*†Μαναήν, m. indecl. (“Comforter or Consoler”) *Manaēn*; the σύντροφος of Herod Antipas; see Ἡρώδης, no. 2; and σύντροφος.—N.B. The name also occurs in the Septuagint (2 Kings xv. 17, etc.) as that of a king of Israel, and is given, in the English Version, in accordance with the Hebrew form, as “Menahem.”

μανθάνειν, (f. μαθήσω and μαθήσομαι), p. μεμαθηκα, 2. aor. ξμάθον, v. a. *To learn, ascertain* [strengthened fr. root μαθ, akin to Sans. root ΜΑΤΗ, “to churn”; hence, “to agitate” in the mind].

τμῆν-Ια, Ιας, f. [μαίνομαι, “to be mad,” through root μαν] (“A being mad”; hence) *Madness.*

τμαντ-εύομαι, (f. μαντεύομαι, 1. aor. έμαντευσάμην),

v. mid. [μαντις, μαντ-εως, “a diviner”] (“To be a μάντις”; hence) *To divine, utter divinations, etc.; to be a soothsayer.*

*Μαρία, as, f. (“Rebellion”) *Mary*: 1. The mother of Jesus; i. 14.—2. The mother of John Mark; xiii. 12.

Μάρκος, ον, m. [Gr. form of Lat. Marcus (“Hammer”)] *Marcus* or *Mark (John)*; the Evangelist; xii. 12, etc.

μαρτύρ-έω -ώ, f. μαρτυρίσω, p. μεμαρτύρηκα, 1. aor. έμαρτύρησα, v. n. and a. [μάρτυς, μάρτυρ-ος, “a witness”] 1. Neut. : *To bear witness or testimony*;—at xxii. 5 μαρτύρει has a compound Subject, viz. ἀρχιερέως and πρεσβυτέριον; but it is put in the sing. next to ἀρχιερέως, as that word is to be more prominently brought forward.—2. Act. : a. *To bear witness to, to testify to*.—b. Folld. by Objective clause: *To bear witness, or testify, that*; x. 43.—3. Pass. : a. *To be borne witness to; to have witness borne to one, etc.*—b. *To be of good report, to have a good character*; vi. 8.—Pass. : μαρτύρ-έομαι -ούματ, p. μεμαρτύρημαι, 1. aor. έμαρτύρηθην, (1. fut. μαρτυρηθήσομαι).

μαρτύρ-Ια, Ιας, f. [μάρτυς, μάρτυρ-ος, “a witness”] (“A thing pertaining to a μάρτυς”;

hence) *Testimony* in legal matters, *evidence, witness*.

μαρτύρ-ίον, *iov*, n. [id.] (id.) *Testimony* or *witness* in general, *proof*.

μαρτύρ-ομαι, (1. aor. ἐμαρτύραμην), v. mid. [id.] *To call to witness* or *record*.

μάρ-τυς, *τύρος*, m. ("One who remembers"; hence) 1. *A witness*, as one who relates what he remembers.—2. *A martyr*, as one who bears witness to Christ and His Gospel at the cost of his own life [akin to Sans. root **SMRI**, "to remember"].

†μαστίξ, (1. aor. ἐμδοτίξ), v. a. [for μαστίγ-σω; fr. μάστιξ, μάστιγ-ος, "a scourge"] ("To use the μάστιξ to"; hence) *To scourge, flog*. By the Porcian Law it was enacted that no one should bind, scourge, or kill a Roman citizen. To this St. Paul refers at xxii. 25; while he makes the case still stronger by the words καὶ ἀκατάκριτον, "and uncondemned too."—N.B. The Attic form of the verb is *μαστίγω*.

μάστιξ, *ίγος*, m. *A scourge*, as an instrument of punishment; xxii. 24.

μάτ-αιος, *αία, αιον*, adj. [μάτ-η, "folly"] ("Pertaining to μάτη"; hence) *Of things: Foolish, unprofitable, vain, etc.*—As Subst.: *μάταια*,

or, n. plur. Foolish, unprofitable, or vain things; vanities.

*Ματθαῖος, *ον*, m. ("Gift of Jehovah") *Matthew*, the Evangelist, named also Levi, the son of Alphaeus, and one of the twelve Apostles.

†*Ματθίας, *ον*, m. (id.) *Matthias*; the disciple chosen to succeed Judas Iscariot in the Apostleship; i. 23.

μάχ-αιρα, *αιρα*, f. *A sabre* or *sword* [like μάχ-ομαι, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

μάχ-ομαι, (f. μαχέσομαι, *μαχήσομαι, μαχοῦμαι, με-μάχημαι, μεμάχεσμαι*), v. mid. irreg. *To fight* [root μάχ, akin to Sans. *makh-a*, "a warrior"].

μεγαλεῖα, *ων*; see *μεγαλεῖος*. *μεγαλ-εῖος*, *εία, είον*, adj. [μέγας, *μεγäß-ον*, "great, mighty"] ("Pertaining to μέγας"; hence) *Great, mighty*.—As Subst.: *μεγαλεῖα, ων*, n. plur. *Great, or mighty, things*.

μεγαλειό-της, *τητος*, f. [μεγαλεῖ-ος, (uncontr. gen.) *μεγαλείο-ος*, "mighty"] ("The quality of the μεγαλεῖος"; hence, "mightiness"; hence) *Majesty, magnificence*.

μεγäß-ηνε, v. a. [μέγας, *μεγäß-ον*, "great"] ("To make great"; hence) *To magnify, extol, etc.*

μέγ-ας, ἄλη, a, adj.: 1. Of size: *Great, large.*—2. Of a voice, sound, etc.: *Great, mighty, loud.*—3. Of degree: *Great, vast, mighty.*—4. Of number: *Great, large, numerous.*—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted.*—As Subst.: μέγας, μεγάλου, m. *A great, powerful, mighty, etc., person.*—6. Of importance, etc.: *Great, important, etc.* ~~μέγ-~~ Comp.: μείζων; (Sup.: μέγιστος) [from same root as μακρός; see μακρός].

(μεθ-ερμηνεύω, v. a. [μεθ' (see μετά), denoting "change"; ἐρμηνεύω, "to interpret"] ("To interpret by changing" into another language; hence) *To explain; to translate.*—Pass. :) μεθ-ερμηνεύομαι.

μεθ-ίστημι, (f. μετα-στήσω, p. μεθ-έστηκα), 1. aor. μετέστησα, v. a. and n. [μεθ' (see μετά), denoting "change"; ίστημι, "to cause to stand;—to stand"] 1. Act.: In pres., imperf., and 1. aor.: ("To cause to stand in a different place or apart;" hence) *To remove, etc.*—2. Neut.: In perf., pluperf., and 2. aor.: ("To stand apart;" hence) *To retire, be removed.*

μεθ-ω (found only in pres. and imperf. and pres. part.), v. n. [μέθη (found only in nom. and acc.), "wine"] ("To

have μέθη"; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine.*

μελετ-άω -ῶ, (f. μελετήσω and μελετήσομαι), 1. aor. ἐμελέτησα, v. a. [μελέτη, "care"] ("To have a care for"; hence) With Acc. of thing: *To attend to, give attention to, meditate, devise, etc.*

†Μελίτη, ης, f. *Melite* (now *Malta*); an island in the Mediterranean Sea.

μέλλω, f. μελλήσω, (1. aor. ἐμέλλησα), v. n.: 1. *To be about to be or happen; to be on the point of being or taking place.*—2. With Inf.: *To be about to do, etc., or on the point of doing, etc.; sometimes to be rendered by the English sign "will";—at xxvii. 2 the readings vary between μέλλοντες in concord with ἡμεῖς (to be supplied as) the Subject of ἀνήκθημεν; and μέλλοντι in concord with πλοιφ.—Inasmuch as μέλλω has in itself a future meaning, the Inf. dependent on it is usually future also. It also, however, takes an Inf. pres. (e. g. xxii. 26); and also, at times, an Inf. aor.—3. *To delay, hesitate, etc.*; xxii. 16. (μέλω, f. μελήσω, p. μεμέληκα, 1. aor. ἐμέλησα, v. n. *To be an object of care or inter-**

est.—In Greek authors generally, and always in Gr. Test.) Impers.: μέλει, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one;*—at xviii. 17 ἔμελεν (imperf.) contains its Subject within its own meaning, viz. μέλημα; οὐδέν in the same clause is used in adverbial force.

μέν, conj. *Indeed, on the one hand:—μέν . . . δέ, on the one hand . . . on the other hand.*

μένω, f. μενῶ, (p. μεμένηκα), 1. aor. ἔμεινα, v. n. and a.: 1. Neut.: a. *To wait, remain.*—b. *To tarry, continue.*—c. *To abide, dwell;*—at xxi. 7 and xxviii. 30 folld. by Acc. of “Duration of time.”—2. Act.: *To wait for, await;* xx. 5, 23.

μέρ-ις, ἴδος, f. [μέρ, root of obsol. μείρω, “to portion out”] (“That which is portioned out”; hence) 1. *A part, portion, etc.*—2. *Of a country, etc.: A part, region, division.*

μέρ-ος, eos ous, n. [id.] (id.): 1. *A part, portion.*—2. Plur.: *Of a country: With Art.: The parts.*—3. *An occupation, craft, employment;* xix. 27.

μέσο-ημέρ-ία, ias, f. [for μεσ-ημερ-ία; fr. μέσ-ος, “middle of”; ἡμέρ-α, “day”] (“That which pertains to the middle of the day”; hence)

1. *Mid-day, noon.*—2. *The South, as that part of the heavens in which the sun is at noon.*

μεσο-νύκτ-ίος, ior, adj. [μέσος, (uncontr. gen.) μέσος, “middle”; νύξ, νυκτ-ός, “night”] *Of, or belonging to, midnight; at midnight.*—As Subst.: μεσονύκτιον, ou, n. *Midnight.*

†Μεσοποταμία, as, f. [fem. of μεσοποτάμιος, “between rivers,” used as Subst.] (“The country between rivers”) *Mesopotamia; the country between the rivers Tigris and Euphrates.*

μέσ-ος, η, or, adj.: 1. *Mid-day;*—at xxvi. 13 ἡμέρας μέσης is Gen. of time “when.”—As Subst.: μέσον, ou, n. *The middle, the midst.*—2. *In the middle:*—ἔλασσος μέσος, *he burst in the middle or asunder,* i. 18 [akin to Sans. *madh-yas*, “middle”; cf., also, Lat. *mēdius*].

†(μεστ-ός -ῶ, f. μεστώσω, p. μεμέστωκα, v. a. [μεστ-ός, “full”] “To make μεστός”; hence, “to fill”).—Pass.: (μεστ-όμαι -οῦμαι), p. μεμέστωμαι, (1. aor. ἔμεστώθηη, 1. fut. μεστωθήσομαι): *With Gen.: To be filled with, to be full of.*

μετά (before a soft vowel μετ', before an aspirated vowel μεθ'), prep. gov. gen. and acc.:

1. With Gen.: a. *With, together with.*—b. *In the midst of, amid.*—c. *Among, amongst.*
—2. With Acc.: *After.*

μετά-βαλνω, f. μετά-βήσομαι, p. μετά-βέβηκα, 2. aor. μετ-έβην, v. n. [μετά, denoting "change"; βαλνω, "to go"]

1. *To go, or pass, from one place or state to another.*—2. *To go away, depart.*

†(μετά-βάλλω, f. μετά-βάλω, 2. aor. μετ-έβάλον, v. a. [μετά, denoting "change"; βάλλω, "to throw"] "To throw in a different direction"; hence, "to change, alter").

—Mid.: μετά-βάλλομαι, (f. μετά-βάλομαι), ("To throw one's self in a different direction"; hence, "to turn one's self, turn about"; hence) Mentally: *To change one's mind or opinion.*

†(μετά-κάλεσμαι -κάλοῦμαι), f. μετά-καλέσομαι, 1. aor. μετ-εκάλεσάμην, v. mid. [μετά, denoting "change"; καλέσμαι (mid. of καλέω, "to call"), "to call," as one's own especial act] ("To call from one place to another"; hence) *To call for, summon, send for.*

μετά-λαμβάνω, (f. μετά-λήψομαι), 2. aor. μετ-έλαβον, v. a. [μετά; λαμβάνω] 1. [μετά, denoting "participation"; λαμβάνω, "to take"] With Partitive Gen. as Object: *To partake of; to take some of*

that denoted by the Gen.—2. [μετά, denoting "an interval" in time; λαμβάνω, ("to receive"; hence) "to get"] With Acc.: *To get, or obtain, after an interval of time or at a later or future time;* xxiv. 25.

μετά-νοέω -νοῶ, f. μετάνοησω, 1. aor. μετ-ενόησα, v. n. [μετά, denoting "change"; νοέω, "to think"] ("To think differently, have a change of mind"; hence, with accessory notion of sorrow) *To repent.*

μετάνο-ια (quadrasyll.), ias, f. [μετανο-έω, "to repent"]

A repenting, repentance.
μεταξύ, adv.: 1. Locally: With Gen.: *Between.*—2. Of time: In late Gr.: *Afterwards, after:*—for τὸ μεταξύ σάββατον at xiii. 42, see δ, no. 6, a.

†μετά-πέμπομαι, (f. μετά-πέμψομαι), 1. aor. μετ-επεμψάμην, v. mid. [μετά, denoting "change"; πέμπομαι, "to send for"] *To send for from another place, to summon.*—Pass.: 1. aor. μετ-επέμψθην, *To have been sent for or summoned.*

μετα-στρέφω, (f. μετα-στρέψω, 1. aor. μετ-έστρεψα, p. μετ-έστροφα), v. a. [μετά, denoting "change" of condition; στρέφω, "to turn"] *To turn into a different condition or state; to change.*—

Pass.: (1. aor. μετ-εστρέφθη),
2. aor. μετ-εστράφην, 2. fut.
μετα-στράφησομαι.

(μετά-τίθημι, f. μετά-θήσω),
1. aor. μετ-έθηκα, v. a. [μετά, denoting "change" of place;
τίθημι, "to put or place"] ("To put, or place, in a different position," etc.; hence)
1. *To change, alter.*—2. Pass.: ("To be changed or altered"; hence) *To be removed, transferred, or carried over.*—
Pass.: μετά-τίθεμαι, 1. aor.
μετ-ετέθην.

†(μετ-οικίω), f. (μετ-οικίσω and) μετ-οικιῶ, 1. aor. μετ-φκίσα, v. a. [μετ-ά, denoting "change" of place; οικίω, in force of "to settle or fix" a person in a place as an inhabitant, etc.] With Acc. of person: ("To settle, or fix, in a different place"; hence) *To remove from one habitation or place to another;—at vii. 4 supply αὗτός (= ὁ Θεός) as Subject of μετφκίσεν.*

†μετρί-ως, adv. [μέτρι-ος, "moderate"] ("After the manner of the μέτριος"; hence) *Moderately:—οὐ μετρίως, (not moderately; i. e.) in no small degree, very greatly, xx. 12; see 3. οὐ, no. 2.*

μέχρι, μέχρις, adv. Of time: With Gen.: *Until.*

μή, adv. and conj.: 1. Adv.: a. *Not*, as conveying a negative impression:—also in independ-

ent clauses containing a command, entreaty, or warning; or expressing a wish or fear.

—b. In combinations: (a) *εἰ μή, If not; i. e. except.*—(b) *οὐ μή, Not by any means, by no means.*—c. In prohibitions:

(a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and μή is not rendered into English:—μή σφάγια καὶ θυσίας προσηγένετά μοι; *have ye brought (i. e. offered) to me victims and sacrifices?* i. e. *ye have not brought, etc., have ye?* vii. 42; cf. vii. 28.

—e. Used to strengthen a preceding negative, whether expressed or implied;—at xiv. 18 it strengthens the negative idea contained in κατέκαυσεν.

—2. Conj.: a. *That not.*—b. *Lest.*

†μηδάμ-ῶς, adv. [μηδάμ-ός, "none, no"] Of manner: *In no wise, not at all, by no means.*

μηδέ, conj. and adv. [μή, "not"; δέ, "and"] 1. Conj.: *And not, nor:—μηδέ . . . μηδέ, not . . . nor:—μηδέ . . . μηδέ . . . μηδέ, not . . . nor:—μηδέ . . . μηδέ, neither . . . nor.*—2. Adv.: a. *Not.*—b. After a negative: *Even, μηδ-είς, μηδε-μία, μηδ-έν,*

num. adj. [μηδέ-έ, "not even"; είς, "one"] *Not even one, not one, none*;—at iv. 17 folld. by Gen. of "Thing Distributed."—Adverbial neut. : μηδέν, *In no respect, not at all*; iv. 21, etc.—As Subst. : a. μηδέις, ερός, m. *No one, nobody*;—after a negative: *Any one*.—b. μηδέν, ενός, n. *Nothing*.

*†Μήδοι, ἀν, m. plur. ("Midland"; hence, "the inhabitants of the midland country or interior") *The Medes*; the inhabitants of Media, which obtained its name from its supposed central position in Asia; cf., also, ἡ Μηδία κεῖται περὶ μέσην τὴν Ἀσίαν, "Media lies about the middle of Asia," Polybius, 5, 4;—at ii. 9 = the Jews settled among the Medes.

μη-κ-έτι, adv. [μή, "not"; έτι, "any more"] *Not any more, no more, no longer*.

μήν, μηνός, m. *A month* (as a measure of time);—at vii. 20 μῆνας τέρτιος is Acc. of "Duration of time"; cf., also, xviii. 11 [akin to Sans. root मा, "to measure"; मा-सु, "a month"; cf. Lat. *men-sis*].

(μηνῦω, f. μηνύσω, p. μεμήνυκα), 1. aor. ἐμήνυσα, v. a. *To disclose, reveal, make known, show, give information about*;—at xxiii. 30 the words μηνυθέσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔστεθαι

supply an instance of *anacolúthon*. The grammatical structure requires μελλούσης. Had the sentence opened with μηνυσάτεων μοι ἐπιβουλῆν, the employment of μέλλειν would have been right. As the case now stands, αὐτήν (= τὴν ἐπιβουλήν) must be supplied as its Subject.—Pass. : (μηνύομαι, p. μεμήνυμαι), 1. aor. ἐμηνύθην, (1. fut. μηνύθησομαι).

μή-ποτε, adv. and conj. [μή, "that not, lest"; ποτέ, "at any time"] 1. Adv. : ("That not at any time"; hence) *That at no time, that never*.—2. Conj. : *Lest at any time, lest ever, lest perchance*.

*μή-που, adv. [μή, "lest"; που, "perhaps"] *Lest perhaps, lest perchance*; see μήπως.

μή-πως, conj. [μή, "lest"; πως, "in any way"] *Lest in any way, lest perchance, etc.*

μή-τε, adv. [μή, "not"; τε, "and"] *And not, nor*:—μήτε... μήτε, neither... nor.

μή-τηρ, τέρος τρός, f. *A mother* [akin to Sans. मा-त्रि, fr. root मा, in meaning of "to produce"; and so "a producer"; cf. Lat. *mā-ter*].

μήτι, adv. [adverbial neut. of μήτις, "that no one, that nothing"] In questions to which a negative answer is expected, much about equi-

valent to a negative statement which the speaker challenges the persons, etc., addressed, to deny, if they can:—*μήτι δύναται τις; can any one?* i.e. *no one can, can he?* x. 47; cf. *μή*, no. 1, d.

μικρός, *ā, ὅν*, adj. ("Little" in size; hence) In rank, importance, etc.: *Little, humble, lowly, mean.*—As Subst.: *μικρός, οὐ*, m. *A lowly, or humble, person.*

Μίλητος, *οὐ*, f. *Miletus*; an important city of Ionia, in Asia Minor.

μη-μνή-σκομαι, (*μη-* *σομαι*), p. *μέμνημαι*, 1. aor. *μεμνήσθην*, v. mid.: 1. With Gen. of Object: *To call to mind, remember.*—2. Pass.: *To be called to mind; to be borne in mind or remembered;* x. 31 [akin to Sans. root **MNĀ**, "to remember"].

μισθός, *οὐ*, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense.*

τμίσθω-μα, *μάτος*, n. [lengthened fr. *μίσθο-μα*; fr. *μισθ-ω*, "to let out for hire"] ("That which is let out for hire"; hence) *A hired house.*

†Μίτυληνη, *ης*, f. *Mitylēnē*; the capital of Lesbos, an island in the *Ægean Sea.*

†Μνάσων, *ωνος*, m. *Mnason*; a disciple, who was a native of Cyprus; xxi. 16.

μνή-μα, μάτος, n. [*μνη*, root of *μι-μνή-σκω*, "to remind"] ("That which reminds"; hence, "a memorial" of any kind; hence, of one dead) *A monument, sepulchre, tomb;* cf. Lat. *mon-umentum*, fr. *mon-eo.*

μνη-μεῖον, μείον, n. = *μνήμα.*

μνημον-εύειν, (*μνημονεύσω*, p. *μνημόνευκα*), 1. aor. *μνημόνευσα*, v. a. [*μνήμων, μνήμον-ος*, "mindful"] ("To be *μνήμων*"; hence) 1. With Gen. as Object: *To bear in mind, recollect, remember.*—2. Folld. by *δτι*: *To bear in mind, recollect, or remember, that.*

μνημό-συνον, σύνον, n. [for *μνημον-συνον*; fr. *μνήμων, μνήμον-ος*, (in act. force) "reminding"] ("The reminding thing"; hence) *A memorial, record, remembrance.*

μόλις, adv. (for *μόχις*, "with toil and pain"; hence) *Scarcely, hardly, with difficulty.*

†Μολόχ, m. indecl. ("King") *Moloch*; the fire-god of the Ammonites, in whose worship human sacrifices were offered.

μόνον, adv. [adverbial neut. of *μόνος*, "only"] *Only.*

†(μοσχο-ποιέω -ποιῶ), 1. aor. *μοσχοποίησα*, v. n. [*μόσχος*, (uncontr. gen.) *μόσχο-ος*, "a calf"; *ποιέω*, "to make"] *To make (the image of) a calf.*—N.B. The word is per-

haps found only in Gr. Test., and there only at vii. 41.

†Μύρα, *ων*, n. plur. *Myra* (now called *Myra* by the Greeks, and by the Turks *Dembre*); a town on the S. coast of Lycia in Asia Minor.

μυρί-άς, *ἄδος*, f. [μύρι-οι, “ten thousand”] (“That which pertains to μύριοι”; hence) *The number of ten thousand; a myriad.*

†Μύσια, *ας*, f. *Mysia*; a country in the N.W. of Asia Minor.

*Μωσῆς (Μωϋσῆς), *έως*, m. (“Water-saved One”; or, else, with reference to Pharaoh’s daughter “Drawing” (him) from the water) *Moses*; the great lawgiver of the Jews.

Nāz̄ēp̄θ, **Nāz̄ēp̄t̄**, f. indecl. *Nazareth* or *Nazaret* (now *En-Nazirah*); a city of Galilee.

Nāz̄ēp̄-aīos, *αία, αῖον*, adj. [for *Nāz̄ēp̄-aīos*; fr. *Nāz̄ēp̄-d̄*, another form of *Nāz̄ēp̄-d̄*; see *Nāz̄ēp̄θ*] *Of, or belonging to, Nazara or Nazareth; Nazarene*.—As Subst.: **Nāz̄ēp̄aīos**, *ou*, m. *A man of Nazara or Nazareth; a Nazarene*:—Plur.: With Art.: *The Nazarenes*, as a term for the followers of Jesus; xxiv. 5.

ναί, a particle used in strong affirmations. *Yes, even so, verily.*

ναὶ-άς, οὐ, m. [for *ναι-άς*; fr. *ναι-ω*, in act. force, “to dwell in”] (“That which is dwelt in”; hence, “a dwelling-place, abode”; but in use restricted to a dwelling for a god; hence) *A temple.*

τναύ-κληρ-ος, ον, m. [for *ναῦ-κληρ-ος*; fr. *ναῦς, ναῦ-βς*, “a ship”; *κληρ-όω*, “to allot or assign”] (“One to whom a ship is allotted or assigned”; hence) *A ship-master or owner; a supercargo.*

ναῦν, acc. sing. of *ναῦς*.

τναῦς, gen. ναῦς and **νεώς**, f. *A ship* [akin to Sans. *naus*; cf. Lat. *navis*].

ναύ-της, τον, m. [for *ναῦ-της*; fr. *ναῦς, ναῦ-βς*, “a ship”] (“Ship-doer”; hence) *A sailor*, as one who does what is necessary for working a ship.

νεαν̄-ιας, ιον, m. [νεαν̄, νεαν̄-ος, “young”] *A young man, a youth.*

νεαν̄-σκος, σκον (dim. only in form), m. [νεαν̄-ιας, “a youth”] *A youth, young man.*

†Νεᾶ-πολις *-πόλεως*, f. [νέα, fem. of νέος, “new”; πόλις, “a city”] (“New-city”) *Neapolis*; a town in the S.E. extremity of Macedonia, on the coast of the Aegean Sea.

1. **νεκ̄-ός, ποῦ**, m.: 1.: a. Sing.: *One dead, a dead person*.—b. Plur. (so mostly):

The dead; — at xxiv. 15 *νεκρῶν* is omitted in some editions. Where this is the case, *δικαίων* and *ἀδίκων* become Substantives.—As Adj.: *νεκρός*, *ἀ*, *ὄν*, adj. *Dead*.—2. *A dead body, a corpse* [akin to Sans. root *NAÇ*, “to perish”]; in part. perf. pass. “dead”].

2. *νεκρός*, *ἀ*, *ὄν*, adj.; see 1. *νεκρός*, no. 1.

νέος (i. e. *νέF-ος*), *a*, *or*, adj.: 1. *New*.—2. *Young*. ~~εὔ~~ Comp.: *νεώτερος*; (Sup.: *νεώτατος*) [akin to Sans. *nav-a*, “new”; cf. Lat. *nōvus*].

νέοτης, *τητος*, f. [*νέος*, (uncontr. gen.) *νέο-ος*, “new”; hence, “young”] (“The state, or condition, of the *νέος*; hence) *Youth, early years*.

νέυει, (f. *νέυσω*, p. *νέυευκα*), 1. aor. *ἐνευσα*, v. n.: 1. *To nod with the head*. — 2. *To beckon*.

νεφ-ῶνη, *έλης*, f. (“A thing pertaining to the sky or atmosphere”; hence) *A cloud* [akin to Sans. *nabh-as*, “the sky, the atmosphere”].

τρεμ-κόρ-ος, *ον*, (m. but) f. when applied to cities [*νεώς*, *νεώ* (Attic for *ναός*, *οὐ*), “a temple”; *κόρ-εω*, “to sweep”] (“Temple-sweeper”; hence, like the Lat. *aditūus*, “temple-guardian”) *A temple-guardian* or -warden; a *sacristan*. — N.B. The title

was often adopted by cities that assumed the guardianship of the shrine of some deity, under whose protection they more especially placed themselves. Of this, Ephesus is a notable instance; see xix. 35. *τρησ-τόν*, *ιον*, n. diun. [*τῆσ-ος*, “an island”] *A small, or little, island*.

νῆσος, *σον*, f. *An island* [akin to Sans. root *SNĀ*, “to bathe”; as “that which is bathed” by the sea, etc.]

νηστεία (trisyll.), *ιας*, f. [*νηστεύω*, “to fast”] 1. *Fasting*.—2. With Art.: *ΤΗΕ fast*, i. e. probably of the great day of Atonement, which was kept on the tenth day of the seventh month, i. e. Tizri, corresponding to our October; cf. Lev. xvi. 29; xxiii. 27; xxv. 9; Num. xxix. 7. The language of the writer at xxvii. 9 arises from the circumstance of navigation being considered especially dangerous in the Mediterranean during the winter months.

νηστεύω, f. *νηστεύσω*, 1. aor. *ἐνηστεύσα*, v. n. [*νηστεύεις*, “not eating, fasting”] (“To be in a state of *νηστεία*”; hence) *Not to eat, to fast*.

τΝίγρος, m. indecl. [Gr. form of Lat. *Niger*, “Black”] *Niger*; the surname of Symeon; xiii. 1.

τΝικάνωρ, *οπος*, m. *Nicanor*;

one of the seven deacons of the early Church at Jerusalem; vi. 5.

†Νίκ-ό-λαος, λαοῦ, m. [νίκ-δω, “to conquer”; (ο) connecting vowel; λαός, “the people”] (“One conquering —or the conqueror of—the people”) *Nicolaus*; one of the seven deacons of the early Church at Jerusalem; vi. 5.

νομ-ίω, (f. νομίσω, Attic νομίω, p. νενόμικα), 1. aor. ἐνόμισα, v. a. [νόμο-os, “a custom”] 1. (Act.: “To hold, or own, as a custom”) Pass.: *To be held as, or to be, a custom; to be customary or wont*; xvi. 13.—2. With Objective clause or δτι c. Ind.: *To hold, deem, consider, think, etc., that something is, etc.*—Pass.: νομ-ίσματι, (p. νενόμισματι, 1. aor. ἐνομίσθην, 1. fut. νομισθήσουαι).

νομο-διδάσκαλος, διδάσκαλον, m. [νόμος, (uncontr. gen.) νόμο-os, “the law” of Moses; διδάσκαλος, “a teacher”] *A teacher, or doctor, of the law of Moses.*

νόμο-os, ον, m. [for νέμο-os; fr. νέμω, “to assign, apportion”] (“That which is assigned or apportioned”; hence, “a custom”; hence) 1. *A law, ordinance.*—2. *The Mosaic Law.*

νόσος, ον, f. *Sickness, disease.*

Acts.

(νοσφῖ-ζω, f. νοσφῖω, 1. aor. ἐνσφίσα, v. a. [νόσφι, “apart”] “To set apart.”—Mid.) νοσφῖ-ζοματι, (Epic f. νοσφίσσομαι), 1. aor. ἐνσφίσμην, *To set apart for one’s self; to appropriate for one’s own use or purposes, to keep back from the legitimate use, etc.*

νότος, ον, m. *The South wind.*

νον-θε-τέω-τῶ, v. a. [contr. for νοο-θε-τέω; fr. νόος, (uncontr. gen.) νόο-os, “mind”; θε, a root of τιθημι, “to put”] (“To put in mind”; hence) *To warn, advise, admonish.*

νῦν, adv.: 1. *Now* :—ἀπὸ τοῦ νῦν, *from the present time, henceforth*, xviii. 6 :—τὰ νῦν, *as to the present circumstances, now* :—*for τὸ νῦν ξχον* see ξχω, no. 2.—2. *Used to strengthen a command: Then* [akin to Sans *nu* or *na*, “now”].

νῦν-ι, adv. [νῦν, “now”; ι, demonstrative suffix] *Now, at this moment, at this present time.*

νύξ, νυκτός, f. *Night*;—at ix. 24 νυκτός is Gen. of time “when”; cf. ix. 25;—at xii. 6 νυκτί is Dat. of time in which a thing occurs; cf. xxiii. 11; xxvii. 23;—at xx. 31 νύκτα is Acc. of “Duration of time”; cf. xxvi. 7 [akin to Sans. *niça*, “night”; *naktam*, “by night”].

ξεν-λα, *λα*, f. [ξέν-ος, "a guest-friend"; hence, "a stranger"] ("That which pertains to a ξένος"; hence) *A hired lodging as occupied by a stranger.*

ξεν-ικω, (f. ξενίσω and ξεν-λω), 1. aor. ξενίστα, v. a. and n. [ξέν-ος, "a guest-friend"; also, "a stranger"] 1. Act.: *To receive as a guest-friend; to entertain hospitably.*—2. Neut.: ("To be a stranger"; hence) Of things: *To be strange or unusual.*—Pass.: ξεν-ικομαι, 1. aor. ξενίσθην.

ξένος, *ον*, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence) *A foreigner, stranger.*—As Adj.: ξένος, *η*, *ον*, adj. *Foreign, strange.*

ξύλον, *λον*, n. [ξύ-ω, "to scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence) As being made of wood: 1. *A cross, gibbet.*—2. *Stocks* for the feet.

(ξύρ-άω -ω and ξύρ-έω -ώ, f. ξυρίσω, 1. aor. ξύρηστα, v. a. [ξυρ-όν, "a razor"] "To use a razor to"; hence, "to shave").—Mid.: (ξύρ-άομαι -ώμαι and ξύρ-έομαι -ώμαι, f. ξύρησομαι), 1. aor. ξύρηστην, *To shave as one's own*

especial act, or for one's self.

1. δ, ἥ, τό, definite article:
 - With Subst.: a. To point out (a) Some particular person or thing:—τὸ ξθνος, *the nation*, viii. 9; τῆς δδοῦ ὅρας, *belonging to the* (particular) *way* (i. e. of religion), ix. 2.—(b) Some person or thing before mentioned:—τῷ πνεύματι, xvi. 18, refers to πνεῦμα Πνθωνος, xvi. 16.—(c) What belongs, etc., to one:—τοὺς ιδίους, *their own friends* (or *companions*), iv. 23; εἰς τὰ θία, *to their own home*, xxi. 6.
 - (d) The collected members of a class:—οἱ ἄνθρωποι, *men* in general, xxiv. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—δ ἥλιος, *the sun*, ii. 20, etc.; but at xxvii. 20 ἥλιος alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—Θεός, *God*, i. e. the Supreme Being, the Deity; δ Θεός, *God*, i. e. the one or true God.
- b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of:—Πέτρον καὶ Ιωάννην, iii. 8; τὸν Πέτρον καὶ Ιωάννην, iii. 11;—Παῦλος, xvi. 25; δ Παῦλος, xvi. 28.—This distinction, however, does

not always hold good in the Gr. Test., as may be seen most notably in St. Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name, or as denoting some famous or well-known person:—*ἥκουε τοῦ Παύλου λαλοῦντος*, xiv. 9.—2. The neut. art. sing. of all cases, a. Joined to an Inf. forms a verbal noun:—*τὸς ζωγονεῖσθαι*, vii. 19; *τοῦ σωθῆναι*, xiv. 9.—b. Prefixed to a clause containing an Inf. imparts to such clause a substantival character:—*ἔως τοῦ ἐλθεῖν αὐτόν*, viii. 40; *ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν*, ii. 2; *μετὰ τὸ παθεῖν αὐτόν*, i. 8.—3. The neut. art. Gen. sing. joined to an Inf. expresses, a. The aim, otherwise termed “the final cause”:—*τοῦ αἰτεῖν ἐλεημοσῆνην*, *in order to ask, or for the purpose of asking, alms*; iii. 2.—b. The object, result, or consequence:—*τοῦ ποιεῖν ἔκθετα τὰ βρέφη*, *so that they (made exposed, i. e.) exposed their children*, vii. 19; cf. also, iii. 12; xxvii. 1.—4. The masc. or fem. art. with Gen. of the name of a person denotes the son, daughter, wife, brother, mother or father of such person:—*Δαβὶδ τὸν (sc. γένος) τοῦ Ἰεσσαί*, *David the son of Jesse*, xiii. 22; *Ἐμμὸρ τοῦ (sc. πατρὸς) Συχελμοῦ*, *Emmor*

the father of Sychem, vii. 16.—5. With participles = Lat. *is* etc. *qui*, etc., *he who*, etc.:—*δικαίουκῶν*, *he that dwelleth*, i. 20; *τὸν εἰρημένον*, *that which was spoken*, ii. 16; *τὸν γεγονός*, *that which had happened*, v. 7:—for ellipse of *καλούμενος* at xiii. 9 see *καλέω*.—6. With Adverbs the Art. forms, a. An adjectival expression:—*τὸν μεταξὺ σάββατον*, *the next, or following, Sabbath*, xiii. 42; *τὰς ἔξω πόλεις*, *(the outside, i. e.) foreign cities*, xxvi. 11; *πλὴν τῶν ἐπάναγκες τούτων*, *except these necessary things*, xv. 28.—b. A complex noun:—*ἀπὸ τοῦ νῦν*, *from the present time, henceforth*, xviii. 6; *εἰς τὴν αὔριον*, *unto the next day or the morrow*, iv. 3; *τῶν καθεξῆς*, *those in succession, i. e. those who follow after*, iii. 24.—7. The masc. art. plur., with *σὺν* and Dat., or *περὶ* with Acc., of the name of a person, or of a pron. referring to a person, denotes, a. That person's followers, etc.:—*δικηγερὲς καὶ οἱ σὺν αὐτῷ*, *the high priest and they that were with him*, i. e. his adherents or party, v. 21; cf. preceding verse 17.—b. That person himself, together with his followers, etc.:—*οἱ περὶ τὸν Παῦλον*, *(those around Paul, i. e.) Paul and his companions*,

xiii. 13.—8. The neut. art., a. Folld. by dependent Gen. denotes *the thing, or things, of, or pertaining to, a person, etc.* : —τὰ τοῦ Θεοῦ, *the things of, or pertaining to, God.*—b. Folld. by a prep. and its case denotes *the thing, etc., connected with that which such prep., etc., points out* : —τὰ περὶ τῆς βασιλείας, *the things concerning the kingdom*, i. 3.—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, etc., a substantival power, and renders it much about equivalent to a dependent or explanatory clause : —μηδὲν εὑρίσκοντες τὸ τῶς κολάσσωνται αὐτούς, *in no respect finding how they can punish them*, iv. 21; cf. also iv. 18 and xxii. 30.—10. The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an abstract notion : —τὸ ἀγαθόν, *goodness*.—11. Joined to a Nom. in the place of a Voc. : —δέσποτα, σὺ δὲ Θεός, iv. 24; θετε, οἱ καρφονηταί, xiii. 41.—12. Repeated with an attributive adj., after a subst. to which it has also been prefixed, for the sake of emphasis : —τοῦ Θεοῦ τοῦ ὑψίστου, *of the most high God; rather, of God, the most high one*, xvi. 17; τὰς ὁδοὺς Κυρίου τὰς εἰνεῖας, *the straight ways of the Lord; rather,*

the ways of the Lord, the straight ones, xiii. 10.—13. With cardinal numerals, a. Marks a number decisively.—b. Has a demonstrative force = *This, those, etc.* [akin to Sans. *sa*, “one”].

2. δ, ἡ, τό, demonstr. pron. *He, she, it* : —τοῦ γένος ἐσμέν, *we are his offspring*, xvii. 28: —οἱ μέν . . . οἱ δέ, *some, on the one hand . . . others, on the other hand*, xiv. 4, etc.; cf., also, xvii. 32; xxvii. 24: —τινές . . . οἱ δέ, *some . . . and others*, xvii. 18.

δῆδος, δή, οον, adj. [for δέκτος; fr. δέκτα, “eight”] (“Of, or pertaining to, “eight;” hence) *Eight*.

δέδε, ἡ-δε, τό-δε, pron. dem. [δ, old dem. pron.; δε, enclitic particle] *This, this person or thing here.*—As Subst. : τάδε, τὸνδε, n. plur. *These things or words*.

δδ-ηγ-έω -ώ, f. δδηγήσω, l. aor. ἀδηγησα, v. a. [δδ-ός, “a way;” ἡγ-έομαι, “to lead”] (“To lead on the way; hence) *To be a guide to one; to guide, lead.*

δδ-ηγ-ός, ού, m. [id.] (“One who leads on the way; hence) *A leader, a guide.*

τδδοιπόρ-έω -ώ. (f. δδοιπορήσω, p. δδοιπόρηκα and δδοιπόρηκα), v. n. [δδοιπόρ-ος, “a wayfarer”] (“To be an δδοιπόρος; hence) *To proceed*

on one's way, to journey, travel, etc.

δδός, οῦ, f. ("That which approaches or forms an approach"; hence) 1. *A way*, whether actual or figurative; —at ix. 2 *τῆς δδοῦ* depends on *δντας*.—2. *A journey, etc.*:—*σαββάτου δδός*, *a Sabbath-day's journey*, which is variously estimated at 7 and 8 stadia, or seven-eighths of a mile and a mile respectively; see, also, *Έχω*, N.B. [akin Sans. root *SAD*, in force of "to approach"].

έδονός, έρρος, m. ("The eating thing"; hence) *A tooth* [prob. = *έδον-**s* for *έδοντ-**s*, fr. *έδων*, *έδοντ-**os*, part. pres. of *έδω*, "to eat"; cf. Sans. *dantas*, "a tooth"].

(**έδυν-***άω* -*ω*, f. *έδυνθσω*, v. a. [*έδυν-**η*, "pain"] 1. Act.: "To inflict pain upon; to pain, torment."—2.) Pass.: *έδυνθσομαι* -*ώματ*, 1. aor. *ώδυνθθην*, 1. fut. *έδυνθθσομαι*: (a. *To be pained or tormented physically; to suffer pain.*—b.) *To be pained mentally, to sorrow.*

δ-θεν, adv. [*δs*, (uncontr. gen.) *δ-os*, "who, which"; *θεν*, inseparable particle denoting motion "from"] 1. *From which place, etc.; whence.*—2. *From which cause, wherefore.*

τόδινη, ης, f. ("Fine white linen"; hence) *A linen cloth, sheet, etc.*

οίδα; see *είδω*.

οικέ-έργος, έργον, m. [οικ-έω (neut.), "to dwell"] ("A dweller" in a house; hence, generally) *A house-slave, servant, menial.*

τόκη-ρα, μάτος, n. [for οικέ-μα; fr. οικέ-ω (act.), "to inhabit"] ("That which is inhabited"; hence, "a habitation, dwelling," etc.; hence) In a bad sense: *A prison.*

οικ-ία, ιας, f. [οικ-έω (act.), "to inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*

οικο-δομ-έω -*ω*, f. *οικοδομήσω*, 1. aor. *φκοδόμησα*, v. a. [for οικο-δεμ-έω; fr. οικος, (uncontr. gen.) *οίκο-os*, "a house"; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc., whether actually or figuratively.*—Pass.: *οικοδομ-έσματ* -*ώματ*, p. *φκοδόμημα*, 1. aor. *φκοδομήθημα*, 1. fut. *οικοδομηθήσομαι*.

τόκο-δόμ-ος, ον, m. [for οικο-δέμ-ος; fr. id.] *A house-builder; a builder.*

οικοδομέν, ούσα, ούν, contr. P. pres. of οικοδομέω.—As Subst.: *οικοδομέν*, *ούντος*, m. *A builder;*—at iv. 11 in figurative force:—where, also, the readings vary between *οικοδομητών* and *οικοδόμων*.

οικ-ος, ον, m. ("That in

which one sits down"; hence)

1. *A house, abode, dwelling.*—
2. *A house, household, family, etc.*—3. *A house, race, etc., of persons* [akin to Sans. *veṣ-a*, "a house"; from root *VIṣ*, "to sit down"; cf. Lat. *vicus*].

οἰκουμένη, *ης*, f. [fem. of *οἰκούμενος*, "inhabited," used as a Subst.] With Art.: ("The inhabited land"; hence) *The world, the earth.*

†(δέκυ-έω -ώ, f. δέκυνθω), 1. aor. δέκυησα, v. n. [δέκυ-*os*, "hesitation"] ("To be in δέκυος"; hence) With Inf.: *To hesitate to do, etc.; to shrink from doing, etc.; to be loth, or delay, to do, etc.*

δέκτω, num. adj. indecl. *Eight* [akin to Sans. *ashtan*, "eight"].

δλίγος, *η, ον*, adj.: 1. In amount, degree, etc.: a. Sing.: *Small, little.*—As Subst.: δλίγον, *ον, n.* *That which is little, a little:*—έν δλίγω, see ἐν, no. 11.—b. Plur.: *Few*;—at xvii. 4, 12 folld. by Gen. of "Thing Distributed."—2. Of time: *Little, short;*—at xiv. 28 χρόνον οὐκ δλίγον is Acc. of "Duration of time"; see οὐ for both 1 and 2.

†δλοκληρ-ία, *ίας*, f. [δλοκληρ-*os*, "having the whole lot"; hence, "entire, complete"] ("The state, or condition, of the δλόκληρος";;

hence) *Of the body: Completeness, soundness.*

δλ-ος, *η, ον*, adj.: 1. *Whole, entire, complete.*—2. *The whole of that denoted by the subst. to which it is in attribution; all* [akin to Sans. *sam-a*, "all, whole, entire"].

δμιλ-έω -ώ, (f. δμιλήσω, p. δμιληκα), 1. aor. δμιλησα, v. n. [δμιλ-*os*, "a throng" of people] ("To be in an δμίλος"; hence, "to join in company"; hence, as a result) *To hold conversation, to converse.*

δμ-νύμι, (f. δμοῦμαι, later δμόσω, p. δμώμοκα), 1. aor. δμοσα, v. n.: 1. *To swear;*—at vii. 17 τῆς ἐπαγγελίας, ής δμοσεν = τῆς ἐπαγγελίας, ήν δμοσεν, the relative being attracted into the case of the antecedent. Further, ήν = ἐπαγγελίαν, and is thus the Acc. of cognate meaning dependent on δμοσεν.—2. a. *To swear; to affirm, or declare, with an oath.*—b. Folld. by Inf. (of fut. mostly, but also) of Aor., and relating to the same Subject as the finite verb: *To swear, etc., that a person, etc., will do, etc.* [prob. akin to Sans. root *YAM*, "to restrain"].

δμοθύμ-άδν, adv. [δμόθυμ-*os*, "of one mind; unanimous"] ("After the manner of the δμόθυμος"; hence) *With one mind, with one accord, unanimously.*

δμοιο-πάθ-ής, *és*, adj. [δμοιος, (uncontr. gen.) δμοίος, "like"; πάθ-ος, any "feeling or passion"] With Dat. of person: *Of like feelings, or passions, with one.*

δμ-οιος, *οία, οιον*, adj. *Like or similar*;—at xvii. 29 with Dat. [akin to Sans. *saṁ-a*, in force of "like," *etc.*].

δμοι-όω -ώ, f. δμοιώσω, 1. aor. δμοιώσα, v. a. [δμοι-ος, "like"] ("To make δμοιος"; hence) With Dat.: *To liken, compare, etc., to.*—Pass.: (δμοι-δομαι -ούμαι, p. δμοι-ωμαι), 1. aor. δμοιώθην, 1. fut. δμοιωθήσομαι.

δμολογ-έω -ώ, f. δμολογήσω, (p. δμολογηκα), 1. aor. δμολόγη-ησα, v. a. [δμόλογ-ος, "assenting"] ("To be δμόλογος to"; hence) *To confess, acknowledge.*

τόμο-τέχν-ος, *ον*, adj. [τόμος, (uncontr. gen.) τόμος, "one and the same, like, common"; τέχνη, in force of "an art, craft, trade"] *Of the like art, craft, or trade.*

δμοῦ, adv. [adverbial neut. gen. of δμός, "same," as a gen. of place] ("At the same place"; hence) *Together.*

δ-νο-μα, μάτος, n. [for δ-γνο-μα; fr. root γνω, short form of γνω (see γι-γνώ-σκω in γι-γνώ-σκω), with δ as prefix; cf. l. a. *no-men* for *gnomen*] ("The thing which serves

for knowing an object by"; hence) 1. *A name* by which a person or thing is known or distinguished:—δυμάτι, *by name*, Dat. dependent on 'Ιουλίφ, xxvii. 1;—the more usual construction is that of the adverbial acc. δνομα.—2. *A person, man*; i. 15.

δνομάτω, (f. δνομάτω, p. ὀνόματα), 1. aor. δνόματσα, v. a. [for δνομάτ-σω; fr. δνομα, δνόματ-ος, "a name"] 1. *To name.*—2. With τὸ δνομα as Object: *To name the name*, i. e. to call out, or make mention of, the name.

δπίσω, adv.: 1. *After, behind.*—2. With Gen.: *After, or behind, one.*

δποίος, *α, ον*, adj.: 1. *Of what sort, kind, or quality.*—2. As a correlative to τοιούτος, "such": *As* [either fr. obsol. δπός = obsol. πός, akin to Sans. *ka*, "who?" or lengthened fr. ποίος, "of what sort or kind"].

δπον, adv. Of place: *Where* [either akin to obsol. δπίς = obsol. πός, akin to Sans. *ka*, "who?" or lengthened fr. ποῦ, "where"].

τόπ-τάνω, v. a. [root τόπ, found in δψομαι (= δπ-σομαι), fut. of δράω, "to see"] *To see.*—Pass.: With Dat. of person: *To be seen by, to appear to.*—Pass.: δπ-τάνομαι. δπτ-άστα, δστα, f. [δπτ-

ἄνω (rare), “to see”] (“A seeing”; hence, “a sight”; hence) *A vision.*

ὅπερ, adv. and conj. [either fr. obsol. ὅπος (see ὅπου); or lengthened fr. τόπος, “in what way,” etc.] 1. Adv.: a. *In what way or manner; how.*—b. Of time: *When*:—ἕπεται, *whenever*, iii. 19; see ἔπειτα, no. 2.—2. Conj.: a. *That, in order that*; xv. 17.—b. *For that, because, inasmuch as.*

ορά-μα, μάρτος, n. [οράω, “to see”] (“That which is seen”; hence) *A vision.*

ὅρα-στις, στέως, f. [id.] (“A seeing”; hence) *A vision.*

ὅράω -ῶ, f. δύομαι, p. (τέρα-κα and) ἔωράκα, v. n. and a.: 1. Neut.: (“To see, look”; hence) *To see to, look to, a thing; to pay heed to.*—2. Act.: a. *To see.*—b. Mental-ly: With part. in concord with Acc. of nearer Object: *To see, perceive that one, etc., is, etc.*; viii. 23.—3. Pass.: δράομαι -ώματι, (p. ἔωράμαι and ὄμιμαι), 1. aor. ὄφθην (and ἔωράθην, 1. f. δρθήσομαι and later δραθήσομαι), *To be seen, to appear;*—at xxvi. 16 μάρτυρα δὲ τε εἰδεις δὲ τε δρθήσομαι σοι = μάρτυρα ἁκείνων τε οὐ εἰδεις, ἁκείνων τε ἐν οἷς δρθήσομαι σοι; see δέ, no. 3, a, (a).

†δρυνιά, ἄσ, f. *A fathom; a measure of length, equal to about six feet [commonly re-*

garded as a derivative from ὅργεω, “to stretch out,” and so denoting “the length of the outstretched arms”; but rather akin to Sans. *rīju*, “straight,” thus denoting the measure of a tall, upright man, i. e. six feet, in general].

ὅρθος, ἡ, δύν, adj. *Straight, upright, erect* [prob. akin to Sans. *ārdhva*, “erect”].

ὅρ-θρος, θρον, m. [δρ-νήμη, in meaning of “to awaken”] (“That which awakens; the awakening time”; hence) *Dawn, early morn, the time just before day-break.*

ὅρ-ίω, (f. δρίσω, Attic δριώ, p. δρίκα), 1. aor. δρίσα, v. a. [δρι-ος, “a boundary”] (“To form a boundary to, to bound”; hence, “to mark out by boundaries”; hence) *To determine, appoint.*—Pass.: (δρι-ζομαι), p. δρισμαι, 1. aor. δρισθην, (1. fut. δρισθησομαι).

ὅρ-ον, ον, n. [δρι-ος, “pertaining to a boundary”] (“That which pertains to a boundary”; hence) *Of a country: 1. A border, frontier, limit.*—2. *A country, district, region.*

ὅρκ-ίω, v. a. [δρκ-ος, “an oath”] (“To tender an oath to” a person; hence) *With Acc. of person and Acc. of that to which the oath relates: To adjure one by.*

ὅρκ-ος, ον, m. [for *Feigy-ος*;

fr. *Féry-ω* = *εἰργ-ω*, “to shut in, restrain”] (“That which restrains”; hence, morally) *An oath as restraining a person from violating his word, etc.*

(δρμ-άω -ω, f. δρμήσω, p. δρμηκα), 1. aor. δρμησα, v. n. [δρμ-ή, in force of “a start, setting out”] (“To make a start,” etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously.*

δρμή, ἡς, f. *An assault, attack, onset.*

τόρο-θε-σία, σίας, f. [τόρος, (uncontr. gen.) τόρο-ος, “a boundary”; θε, a root of τίθη-μι, “to place”] (“A placing, or fixing, of a boundary or of boundaries”; hence) *Boundaries, bounds, limits.*

τόρος, ος ους, n. *A mountain.*

δς, η, δ, pron. demonstr. and rel.: 1. Demonstrative: = οὗτος, *This, that* :—οὗτος μέν . . . οὗτος δέ, *some on the one hand . . . others on the other hand*, xxvii. 44.—2. Relative: *Who, which* :—for παρ' οὐ at xxiv. 8, see παρελθέν;—at xxiv. 18 the readings vary between ἐν αἷς (referring to ἀληγοστύννας and προσφοράς) foll'd. by a comma, and ἐν αἷς (supply τόπου), adverbial gen. of place, *where*, i. 18, etc.:—ἴως οὐ

(supply χρόνου), *up to what time, or the time that; until*, xxi. 26, etc.; so ἐχρι, or ἐχρισ, οὐ, in same construction and force, xxvii. 33; vii. 18:—ἀνθ' ἐν (supply χρημάτων), *(in return for which things; hence) wherefore*, xii. 23:—ἐν αἷς (supply χρήματι), *(in which things; hence) whereupon*, xxvi. 12; for xxiv. 18 see above.—At xxiv. 11 ἡμέρας (gen. sing.) is to be supplied with ἡς from preceding ἡμέραι.

—3. Particular constructions: a. By attraction the relative (a) Is put in the case of the antecedent, instead of that required by grammatical construction:—περὶ πάντων . . . ὁν ήρεξάτο ποιεῖν for ἡ ήρεξάτο, etc., i. 1:—ἴως τῆς ἡμέρας, ἡς ἀνελήφθη, for ἡ ἀνελήφθη, i. 22:—έθνων, ὁν ἔξωσεν, for ἡ ἔξωσεν, vii. 45:—περὶ πάντων ὁν τέτακται σοι ποιῆσαι for ἡ τέτακται, etc., xxii. 10.—(b) Takes the subst. of the demonstrative clause into its own clause and its own case:—ἔγοντες παρ' φίξεισθῶμεν Μνάσωνι for ἔγοντες, παρ' φίξεισθῶμεν, Μνάσωνα. To which it must be added that the two following words in apposition to Μνάσωνι in Text would strictly be in Acc., in apposition to Μνάσωνα the regular formation; xxi. 16.—(c) Takes the number of the word ini-

plied in a collective noun instead of the grammatical number:—*τὸς πλῆθος . . . φέροντες*, *the multitude* (= many persons), *bringing*, v. 16.—(d) Takes the gender of the explanatory word, instead of the gender of the word to be explained.—b. When the relative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with *ἐστι*, *λέγεται*, or *ἔρμηνεύεται*:—*Βαρνάβας . . . , διὸς ἐστι μεθέρμηνευθμένον νίδος παρακλήσεως*, iv. 36; cf. *οὗτος*.—c. The demonstrative pron. is frequently omitted before the relative:—*Αὐτὸς προκατήγγειλε . . . , ἐπλήρωσεν*, for *ἔκεινα, οὗτος, etc.*, iii. 18:—*γινώσκεις οὐδὲ γινώσκεις* for *ἔκεινα, οὗτος*, viii. 80:—*ἔγώ εἰμι, δύναμαι*, *ζητεῖτε*, for *ἔκεινος, δύναμαι*, x. 21; cf., also, xiii. 37:—*οὐδέν ἐστιν, δύναμαι*, for *οὐδέν ἐστιν ἔκεινων, οὗτος*, xxv. 11; cf., also, no. 3, a, (a) above.—d. For *διὸς* and *διὸν*, *etc.*, see *διν* and 2. *ἔδν.*—e. Sometimes a demonstr. pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory:—*ἐφ' οὐδὲ ἐπικέκληται τὸ δυναμικὸν μου ἐπ' αὐτούς, upon whom my name is called—upon them, I mean*, xv. 17.—f. Sometimes the relative refers to a clause, and is then put in

the neut. sing. and the case required by the construction:—*τοῦτον τὸν Ἰησοῦν ἀνέστησεν δὲ Θεός, οὐ τῶντες ἡμεῖς ἐσμὲν μάρτυρες*, ii. 32. Here *οὐ* refers to preceding clause, and is Gen. dependent on *μάρτυρες*; cf. iii. 15:—*ἐναντία πρᾶξαι. Οὐ καὶ ἐποίησα*. Here *δὲ* refers to *ἐναντία πρᾶξαι*, and is the Acc. dependent on *ἐποίησα*; xxvi. 9 at end and 10 at beginning.—g. The relative sometimes takes the gender of the persons, *etc.*, denoted by the antecedent, and not its grammatical gender:—*τὰ θύρη, ἐφ' οὓς*, xv. 17; cf., also, xxvi. 17.—h. The relative is sometimes put for a copulative conj., and a demonstrative pron.:—*διὸς = καὶ ἔκεινος*, xiii. 31 [prob. akin to Sans. rel. pron. *ya*, "who, which"].

δοῖος, a, ov, adj.: 1. Of persons: *Holy, sinless, pure*.—As Subst.: *δοῖος, οὐ, m. Of Christ*: With Art.: *The Holy One*; ii. 27; xiii. 35. 2. Of things: *Holy, hal-lowed; sanctioned, or ordained, by divine law, etc.*—As Subst.: *δοῖα, οὐ, n. plur. Holy things*; xiii. 34, where it is a quotation from Isaiah lv. 3, and represents the Hebrew word which means "mercies or benefits" bestowed by God.

δοῖος, η, ov, adj.: 1. Of

time: *As long as, how long.*

—2. Of number: *As many as, how many*;—for δσοι ἄν, δσα ἄν, see ἄν, no. 2.—As Subst.: a. δσοι, ἄν, m. plur. *As many as.*—b. δσα, ἄν, n. plur. *As many things as, how many things.*

—3. Of degree: *As much as, how much.*—N.B. The relative τόσος ("so many") in its proper case, and whether as adj. or subst., is often omitted before δσοι, etc.;—at iv. 6 supply τόσους before δσοι;—at iv. 23 supply τόσα before δσα.

δσ-τις, ἥ-τις, δ-τι, pron. indef., rel. and interrog. [δσ, "who"; τις, "any"] 1. Indefinite: ("Any one who, anything which"; i. e.) *Whoever, whatever person, or thing.*—2. Relative: Referring to a definite person, or thing, but with a certain general notion attaching to it: *Who*;—at xvi. 12 ἥτις relates to φίλ-ιων, but by attraction is put in the gender and number of the explanatory word τόλις; cf. ἵς, no. 3, a, (d).—3. Interrogative: *Who? What?*

δσφύς, ὕσ, f. *The hip, the loins.*

δτ-αν, adv. [δτ-τε, "when"; ἄν, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.: *Whenever.*

δτε, adv. *When.*

1. δτι, adv. [adverbial neut. of δστις; see δστις, no. 3] *For what reason, why, wherefore.*—N.B. This word is written δτι and δ τι, to distinguish it from δτι, "that"; see following word.

2. δτι, adv. and conj.: 1. Adv.: a. *That.*—b. Used after a verb, etc., denoting "speaking," etc., before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered: λέγοντες δτι . . . εὑρομεν, saying, *We found*, v. 23:—Μωσῆς . . . εἶπεν δτι προφῆτην ὑμῖν ἀναστήσει Κύριος, *Moses . . . said, The Lord shall raise up unto you a prophet*, iii. 22; cf., also, ii. 13, etc.;—at xiv. 22 δτι introduces a change from the preceding *oratio obligata* to the *oratio recta*. Here, therefore, some such word as λέγοντες must be supplied.—2. Conj.: a. *Because.*—b. *Seeing that, inasmuch as, for that.*

1. οὐ, masc. and neut. gen. sing. of δσ.

2. οὐ, as adv. *Where;* see δσ no. 2.

3. οὐ (before a consonant; οὐκ before a soft vowel; before an aspirated vowel οὐχ), adv.: 1. *Not* :—οὐ μή (with Subj.), *not by any means, by no means.*—2. *Imparting to a*

word the very reverse of the meaning which such word has by itself:—δύναμαι, *to be able*; οὐ δύναμαι, *to be unable*; θέλω, *to be willing*; οὐ θέλω, *to be unwilling*; ὀλίγοι, *few*; οὐκ ὀλίγοι, *not a few*, i. e. *many*, *several*; μετρίως, *moderately*; οὐ μετρίως, *not moderately*, i. e. *exceedingly, very greatly*.

οὐδέ, conj. and adv. [οὐ, “not”; δέ, “and”] 1. Conj.: *And not, nor*:—οὐδέ . . . οὐδέ, *neither . . . nor*; οὐ . . . οὐδέ, *not . . . nor*.—2. Adv.: *Not even*.

οὐδείς, οὐδεῖαι, οὐδέ-μια, οὐδέ-έν, adj. [οὐδέ-έ, “not even”; εἰς, “one”] *Not even one, not one*;—at v. 13 with Gen. of “thing distributed” :—οὐδέν, neut. in adverbial force: *Not at all, in no respect*.—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. οὐδέν, n. *Nothing*;—after a negative, *anything*.

οὐδέ-ποτε, adv. [οὐδέ, “not even”; ποτέ, “at any time”] *Not even at any time, never at any time, never*.

οὐδέ-πω, adv. [οὐδέ, “and not”; “not even”; πω, “yet”] 1. *Not even yet, and not yet, not as yet*; see οὐκω. —2. *Not even yet, never as yet*;—after a negative, *ever as yet*.

οὐκ; see 3. οὐ.

οὐκ-έτι, adv. [οὐκ, “not”; έτι, “any longer”] *Not any longer, no longer, no more*;—after a preceding negative, *any longer, any more*.

οὖ, adv. : 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [οὐ, “not”; πω, “yet”] *Not yet, not as yet*;—at viii. 16 the readings vary between οὐκω and οὐδέπω.

οὐράν-λος, ιον (also, ιος, ια, ιον), adj. [οὐράν-ος, “heaven”] *Of, or belonging to, heaven; heavenly*.

τούρανό-θεν, adv. [οὐράνος, (uncontr. gen.) οὐρανό-ος, “heaven”; suffix θε or θεν = “from”] *From heaven*.

οὐράνος, οὐ, m., sing. and plur. *Heaven, the heavens*.

οὐς, ὀτός, n. *An ear*.

οὐ-τε, conj. [οὐ, “not”; τε, “and”] *And not, nor*:—οὐτε . . . οὐτε, *neither . . . nor*:—οὐτε . . . οὐτε . . . οὐτε, *neither . . . nor . . . nor*.

οὐτος, αὐτη, τούτο, pron. dem. *This*.—At xvii. 24 inserted after several intervening words in the case and gender of preceding Subject of the verb for the sake of emphasis.—Particular construction: When the demonstrative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with ἐστι:—*Ἀκελδαμά, τούτη ἐστι χωρίον*

ἄλιτος, i. 19:—*εἰς τὸν ἀρχόμενον . . . τοῦτ' ἔστιν εἰς τὸν Χριστὸν Ἰησοῦν*, xix, 4; cf. δις, no. 3, b.—As Subst.: a. Masc. : οὗτος, *This man*;—Plur. : *These men, these*.—b. Fem. : αὕτη, *This woman, she*; ix, 86.—c. Neut. : (a) *τοῦτο, This thing, this*.—(b) Plur. : *ταῦτα, These things*.

οὕτ-ος (before a consonant οὔτ-ω), adv. [*οὕτ-ος*, “this”] *In this way or manner; thus, so.*

οὐχ; see *οὐ*.

οὐχί, a strengthened form of οὐχ.

διείλω, (f. διειλήσω, p. διειληκα), 1. aor. διειλησα, v. a.: 1. *To owe*.—2. With Inf. : (I, etc.) *ought to do, etc.*

διθαλμός, θαλμοῦ, m. [prob. akin to root δε, “to see”] (“The seeing thing”; hence) *An eye, whether actually or figuratively.*

διθεῖς, εἴσα, ἐπ, P. 1. aor. pass. of δράω.

διθήσομαι, 1. fut. ind. pass. of δράω.

διφομαι, fut. ind. of δράω.

διχλ-έω -ῶ, v. a. [*διχλ-ος*, “a crowd”; hence, “noise or tumult of a crowd”; hence, “trouble or disturbance”] (“To cause διχλος” to one; hence) *To trouble, harass, etc.*—Pass. : διχλ-έσσαι -ούμαι.

τὸ διχλο-ποιέω-ποιέω, 1. aor. διχλοποίησα, v. n. [*διχλος*,

(uncontr. gen.) διχλο-ος, in force of “disturbance” (see διχλέω at beginning); ποιέω, “to make”] *To make a disturbance or a riot.*

διχλος, ου, m.: 1. Of persons: *A crowd, multitude, number, great number, throng.*—2. *Disturbance, tumult, etc.*

πάσχ-ος, ου, m. [*πάγνυμι*, “to make fast,” through root πάγ] (“That which is made fast”; hence, “a firm-set rock”; hence) *A rocky hill; see Ἄρειος.*

παθ-ητός, ητή, ητόν, adj. [*παθ*, root of πασχω (= πάθ-σχω), “to suffer”] (“That must suffer”; hence) *Destined to suffer.*

παιδ-εύω, (f. παιδεύσω, p. πεπαιδευκα), 1. aor. διπαιδευσα, v. a. [*παῖς, παιδ-ός*, “a child”] (“To treat as a παῖς”; hence, “to bring up, rear, a child”; hence) *To instruct, train, educate, etc.*—Pass. : παιδ-εύομαι, p. πεπαιδευμαι, 1. aor. διπαιδεύθην, (1. fut. παιδευθήσομαι).

παιδ-ίσκη, ίσκη, f. dim. [*παῖς, παιδ-ός*, “a child”] *A little, or young, female child; a little, or young, girl; a maiden.*

παῖς, παιδός, m. and f. *A child, whether boy or girl.*

πάλιν, adv.: 1. *Again, a second.*—2. *Again, back*

again;—at x. 16 the readings vary between πάλιν and εὐθύς.

†Παμφύλ-ία, ias, f. [Πάμφυλοι—for πάντ-φύλ-οι; fr. πᾶς, πάντ-ός, “all”; φύλ-ον, “a race or tribe”—“men of all races or tribes.” “The Pamphyli”; a people of mixed race on the S. coast of Asia Minor, sprung from the Aborigines and from Cilicians, Greeks, and other foreigners who settled in their country] *The country of the Pamphyli; Pamphylia.*

πανοικί, adv. [irregular form of πανοικίᾳ] *With all the house or family.*

πάντ-άχη, πάντ-άχον, adv. [πᾶς, πάντ-ός, “all”] *Everywhere, in all directions;—at xxi. 28 the readings vary between the two forms.*

πάντ-η or πάντ-ῃ, adv. [id.] *By all means, altogether.*

πάντ-ως, adv. [id.] (“After the manner of the πᾶς”; hence) *At all events, at any rate, at least.*

πάρα, prep. gov. gen., dat., and acc. : 1. : a. With Gen. : *From.*—b. *By*; xxii. 30.—2. With Dat. : a. *Near, beside.*—b. *With.*—c. *Before, among.*—d. Like the Lat. *apud*: *At or in the house of;* xxi. 8.—3. With Acc. : a. *By the side of, beside, near, by.*—b. *Near, at.*—c. *Contrary to;* xviii. 13 [akin to Sans. *para*, “away”].

πάρα-βαίνω, f. πάρα-βήσομαι, p. πάρα-βέβηκα, v. n. [παρά, “by or beyond”; βαίνω, “to go”] (“To go by or beyond”; hence) Morally: *To depart, or fall, by transgression.*

πάρα-βάλλω, (f. πάρα-βάλλω, p. πάρα-βέβληκα), 2. aor. πάρ-έβάλον, v. n. [παρά, “beside”; βάλλω, “to throw”] (“To throw beside”; hence, in neut. force) Nautical t. t.: *Of a vessel or those in it: With εἰς and Acc. : 1. To cross over to.—2. To arrive, or touch, at.*

(πάρα-βίάζομαι, f. πάρ-βιάσομαι), 1. aor. πάρ-εβιάσαμην, v. mid. [παρά, “beside”; βιάζομαι, “to force, press hard”] (“To come beside, and force, one”; hence) *To force, constrain, compel.*

πάραγγελ-ία, ias, f. [πάρ-αγγέλ-λω, “to command”] (“A commanding”; hence) *A command, order, etc.*

πάρ-αγγέλλω, (f. πάρ-αγγελώ, p. πάρ-ήγγελκα), 1. aor. παρ-ήγγειλα, v. a. [παρ-ά, “from”; ἀγγέλλω, “to convey a message”] (“To convey a message from” one; hence, “to pass the word” from soldier to soldier; hence) *To order, command, bid, give orders: — πάραγγελίᾳ πάρ-αγγέλλειν, (to command with a command; i. e.) to give a*

strict command ;—often foll'd. by Dat. of person.

πᾶρα-γίνομαι, (f. πᾶρα-γενήσουμαι), 2. aor. πᾶρ-εγενόμην, v. mid. [παρά, "near"; γίνομαι, "to be"] ("To be near, to be at hand"; hence) *To arrive, come up, be present.*

πᾶρα-δέχομαι, f. πᾶρα-δέξομαι, v. mid. [παρά, "from"; δέχομαι, "to receive"] ("To receive from" one; hence) *To receive to one's self, accept, etc.*

πᾶρα-δίδωμι, (imperf. fr. a contracted form παρεδίδουν, xxvii. 1), f. παρα-δώσω, p. παραδέδωκα, pluperf. without augment παρα-δεδώκειν, 1. aor. παρ-έδωκα, 2. aor. παρ-έδων, v. a. and n. [παρά, "from"; δίδωμι, "to give"] ("To give from" one's self to another; hence) 1. *To hand down, transmit, deliver.*—2. a. *To give up, surrender.*—b. *To deliver up, betray.*—c. *To give, or hand, over a prisoner to the custody of another;*—at xxvii. 1 supply *abτοί* (i. e. οἱ δεσμοφύλακες, *the keepers of the prison*) as the Subject of παρεδίδουν.—3. With *els* τὴν φυλακήν: *To deliver up to a judge, etc., and throw into prison.*—4. In a good sense: *To commit, commend;* xiv. 26; xv. 40.—5. In a bad sense: *To give up, give over,*

abandon; vii. 42.—6. *To give up to peril; to expose, hazard;* xv. 26.—Pass.: πᾶρα-θίσσομαι, p. παρα-δέδομαι, 1. aor. παρ-εδόθην, 1. f. παρα-δεθήσομαι.

†πᾶρα-θεωρέω -θεωρῶ, v. a [παρά, "beside"; θεωρέω, "to look"] ("To look beside" an object; hence) *To overlook, slight.*—Pass.: πᾶρα-θεωρέομαι -θεωροῦμαι.

πᾶρ-αινέω -αινῶ, (f. παραινέσω and παρ-αινέσομαι, p παρ-ίνεκα), v. a. [παρ-ά, in "strengthening" force; αινέω, in meaning of "to recommend"] 1. With Acc. of person and Inf.: *To recommend, advise, exhort that one should be, etc.*—2. Without Object: *To recommend, admonish.*

πᾶρ-αιτέομαι -αιτοῦμαι, f. παρ-αιτήσομαι, 1. aor. παρ-γησάμην, p-pass. in mid. force παρ-γημαι, v. mid. [παρ-ά, "from"; αιτέομαι, "to ask for one's self"] ("To ask for one's self that something may be removed, etc., from one"; hence) *To deprecate a thing.*

πᾶρ-καλέω -καλῶ, f. παρακλῶ and later παρα-καλέσω, 1. aor. πᾶρ-εκάλεσα, v. a. [παρά, "to"; καλέω, "to call"] ("To call to" oneself; hence) 1. *To call for, send for, summon;*—at xxviii. 20 foll'd. by Acc. of person, and by Inf.

denoting "purpose or intention"; viz. *ἰδεῖν καὶ προσλαλῆσαι*, *in order to see you and converse with you*.—2. *To entreat, beg, pray, desire, beseech*; — at *xxi. 12 παρεκλοῦμεν* takes the person of its nearest Subject, viz. *ἡμεῖς*.—3. *To call upon, admonish, exhort, etc.*—4. *To comfort, console*.—Pass. : *πάρ-καλέομαι* -*καλοῦμαι*, 1. aor. *παρεκλήθην*, 1. fut. *παρα-κληθήσομαι*.

πάρακλη-σις, σεως, f. [*παρακαλέω*, "to console," through verbal root *παρακλη* (i. e. *παρά*, and *κλη*, a root of *καλέω*)] ("A consoling"; hence) *Consolation*.

πάρ-λαμβάνω, f. *πάρα-λήψομαι*, 2. aor. *πάρ-έλαβον*, v. a. [*παρά*, "from"; *λαμβάνω*, "to take"'] 1. *To take from the hands, etc., of another*.—2. *To take to one's self, or with one, as a companion, witness, etc.*—3. *To receive*.—Pass. : *πάρα-λαμβάνομαι*, 1. fut. *πάρ-ληφθήσομαι*.

πάρα-λέγομαι, v. mid. [*παρά*, "by the side of"; *λέγομαι*—in force of Lat. *legere* (oram, etc.)—"to sail along"] *Of a coast, place, etc. : To sail along by the side of, to coast along*.

πάραλελύμένος, η, ov, P. perf. pass. of *πάρα-λῦω*.—As Subst. : *πάραλελύμένος*, ov,

m. *A paralyzed person, a paralytic*.

πάρ-λῦω, f. *πάρα-λῦσσω*, p. *πάρα-λέλυκα*, v. a. [*παρά*, "beside, at the side"; *λῦν*, "to loosen"] ("To loosen at the side"; hence, "to disable at the side"; hence) *To paralyze*.—Pass. : (*πάρα-λῦσμα*), p. *πάρα-λέλυμα*, (1. aor. *πάρ-ελύθηγ*).

πάρανομ-έω -έω, (f. *πάρανομήσω*, p. *πάρανενδυητκα*), v. n. [*πάρανομ-os*, "contrary to law"] ("To be *πάρανομος*"; hence) *To transgress the law*.—See *ἀναστάτωσις* at end.

πάρ-πλέω, f. *πάρ-πλεύσομαι* and *πάρ-πλευσοῦμαι*, 1. aor. *πάρ-έπλευσα*, v. a. [*παρά*, "past"; *πλέω*, "to sail"] *To sail past, to pass by in sailing*.

πάρασημ-ον, ον, η, n. [neut. of *πάρασημ-os*, in force of "conspicuous"] ("A conspicuous thing"; hence) *Of a vessel : A figure-head, sign*.

πάρα-σκευάζω, (f. *πάρασκευάσσω*, 1. aor. *πάρ-εσκεύασσα*), v. n. [*παρά*, in "strengthening" force; *σκευάζω*, "to prepare"] 1. *To prepare, make preparations*.—2. Mid. : (*πάρα-σκευάζομαι*), 1. aor. *πάρ-εσκευάσσημν*. *To prepare one's self, to make one's preparations*; see *ἐπισκευάζω*.

πάρα-τείνω, v. a. [*παρά*, "beside"; *τείνω*, "to stretch"]

(“To stretch beside”; hence, “to stretch along or out”; hence) Of speech, etc., as Object: *To protract, prolong, draw out to a great length.*

πᾶρ-τηρέω —τηρώ, 1. aor. πᾶρ-ετήρησα, v. a. [πᾶρά, “beside”; τηρέω, “to watch”] (“To watch beside” one; hence) *To watch narrowly, observe closely.*

πᾶρ-τίθημι, f. πᾶρ-θήσω, 1. aor. πᾶρ-έθηκα, v. a. [πᾶρά, “beside”; τίθημι, “to put or place”] 1. *To put, or place, beside a person when reclining in order to take a meal; to set before one.* —2. Mid.: a. Of a statement: *To put, or set, forth; to allege, etc.* —b. *To entrust, give in charge, to another.* —c. *To commend, commit, into another’s hands.* — Mid.: πᾶρ-τίθημα, f. πᾶρ-θήσομαι, 2. aor. πᾶρ-εθέμην.

πᾶρ-τυγχάνω, (f. πᾶρ-τεύξομαι, 2. aor. πᾶρ-έτυχον), v. n. [πᾶρά, “beside”; τυγχάνω, “to happen to be”] (“To happen to be beside”; hence) *To happen to be near or present.*

(πᾶρ-χειμᾶσω), p. πᾶρ-κεχειμᾶκα, 1. aor. πᾶρ-εχειμᾶσα, v. n. [πᾶρά, “at”; χειμᾶσω, “to winter”] *To winter at, or in, a place.*

πᾶρχειμα-σία, σία, f.

Acts.

[for πᾶρχειμαδ-σία; fr. πᾶρ-χειμᾶσω (= πᾶρχειμαδ-σω), “to winter at, or in,” a place] *A wintering at, or in, a place.*

πᾶρ-χρῆμα, adv. [= παρὰ τὸ χρῆμα, “beside the thing”] *On the spot, forthwith, immediately, straightway.*

πᾶρεθίδων, 3. pers. plur. imperf. indic. of πᾶρεθίδωμι, as if fr. a contracted form παρεθίδω; xxvii. 1.

πᾶρ-ειμι, f. πᾶρ-έσομαι, v. n. [πᾶρ-ά, “by, beside”; ειμί, “to be”] (“To be by, or beside,” one, etc.; hence) Of persons: 1. *To be present, to have come.* —2. *To have arrived.*

πᾶρ-εκτός, adv. [πᾶρ-ά, “from”; ἐκτός, in force of “except”] With Gen.: *Except from, or for, a thing.*

πᾶρελθών, οὖσα, ὁν, P. 2. aor. of πᾶρερχομαι. In chapter xxiv., verse 7 (παρελθὼν . . . ἐπὶ σέ) is omitted in some editions. When omitted, οὖ, verse 8, refers to ἄνδρα in verse 5; when received, οὖ refers to αὐτοῦ in verse 7.

πᾶρεμβολ-ή, ἡς, f. [for πᾶρεμβαλ-ή; fr. πᾶρεμβαλ-λω, in force of “to draw up in battle-order”] (“A drawing up in battle-order”; hence, “an encampment, camp”; hence, “soldiers’ quarters or barracks”; hence) *A castle, or fortress, occupied by soldiers.*

πᾶρ-ενοχλέω-ενοχλῶ, v. n.

T

[παρ-ά, in “strengthening” force; ἐρχόμενος, “to trouble”]

With Dat. of person: *To trouble, harass, disturb, disquiet a person; to cause trouble, or uneasiness, to a person.*

πᾶρ-έρχομαι, f. πᾶρ-ελεύσομαι, p. πᾶρ-ελήλυθα, 2. aor. πᾶρ-ήλθον, v. mid. [παρά, ἐρχόμαι, “to come or go”] 1. [παρά, “past”] a. With Acc. dependent on prep. in verb: *To come, or go, past or by.*—b. With reference to time: *To pass by.*—2. [παρά, “near, beside”] *To come near or forward; to approach.*

πᾶρεστηκώς, νία, ὁς, and πᾶρεστώς, ὡσα, ὡς and ὁς, P. perf. of πάρεστημι.

πᾶρ-έχω, f. πᾶρ-έξω (and πᾶρα-σχήσω, p. πᾶρ-έσχηκα), 2. aor. πᾶρ-έσχον, v. a [παρ-ά, “beside”; ἔχω, “to have or hold”] (“To have, or hold, beside” a person, etc.; hence) 1. *To cause, occasion, bring.*—2. *To render, give: ήσυχίαν πάρεχειν, (to render, i. e.) to keep silence; φιλανθρωπίαν πάρεχειν, (to render, i. e.) to show kindness; πίστιν πάρεχειν, to give a pledge or assurance.*—3. Mid.: πᾶρ-έχομαι, (f. πᾶρ-έξομαι and πᾶρα-σχήσομαι), *To cause, occasion, bring as one's own act; to be the cause, or occasion, of;* xix. 24.

παρθένος, ον, f. *A maiden, virgin.*

†Πάρθοι, ον, m. plur. *The Parthi or Parthians; a people of W. Asia. According to their own account, as recorded by Justin, they came originally from Scythia, inasmuch as in the Scythian language their name meant “Exiles.” Modern research, however, has established their connexion with the Iranian tribes, and shown that their name is to be found in the Zend “Pardu” and the Sanscrit “Pārata” (which last word means primarily “Quicksilver”). As a nation they were more especially noted for their horsemanship and as archers; — at ii. 9 = Jews settled in Parthia.*

πᾶρ-ίστημι, f. πᾶρα-στήσω, p. πᾶρ-ίστηκα, pluperf. πᾶρ-ειστήκειν, 1. aor. πᾶρ-έστησα, (2. aor. πᾶρ-έστην), v. a. and n. [παρ-ά, “beside, before”; ιστημι, “to cause to stand; to stand”] *Act., in pres., im-perf., 1. fut., and 1. aor.; — Neut., in perf., pluperf., and 2. aor.: 1. [παρά, “beside”] (“To cause to stand beside or near”; hence) a. *Act.: (a) To place, or set, some object beside or near one.—(b) To prove, show;* — at xxiv. 13 the Acc. is the demonstr. prou. ἐκεῖνα, which is omitted before*

the follg. rel. ἀν.—(c) (“To place beside” one for some special purpose; hence) *To provide*;—at xxiii. 24 the construction changes at παρ-στῆσαι (1. aor. Inf.) to *oratio obliqua* from the preceding *oratio recta*.—b. Neut.: *To stand beside, by, or near*;—at iv. 26 the word is variously considered as meaning (a) (“To stand side by side” with the view of rendering mutual aid, etc.; and so) *To combine, enter into alliance*.—(β) (“To stand beside” a person with the view of opposing; and so) *To stand up* in opposition; *to withstand, oppose*,—this last meaning is in accordance with the Hebrew at Ps. ii. 2, whence the passage is quoted.—2. [παρ-δ, “before”] a. Act.: (“To cause to stand before”; hence) (a) *To set or place before*.—(b) *To present to one*.—b. Neut.: *To stand before or in the presence of any one*.

†Παρμενᾶς, ἄ, m. *Parmen-
as*; one of the deacons of the early Church; vi. 5.

παροικ-ία, ἵα, f. [παροικ-
ίω, “to sojourn”] *A sojourn-
ing, sojourn*.

παροικ-ος, ον, m. [id.] *A
sojourner in a foreign land;
a stranger, alien, foreigner*.

†(παρ-οιχομαι, f. παρ-οιχ-

ησομαι, p. παρ-φχηκα, and late) παρ-φχημαι, v. mid. [παρ-δ, “past”; οιχομαι, “to be gone”] Of time: *To be gone past or by*.

(παρ-οξύνω, f. παρ-οξύνω, p. παρ-ώξυγκα), v. a. [παρ-δ, in “strengthening” force; οξύνω, “to sharpen”; hence, “to goad to anger, to provoke”] *To provoke, exasperate, irritate*.—Pass.: παρ-οξύνομαι, (p. παρ-ώξυμαι, 1. aor. παρ-ωξύνθην, 1. fut. παρ-οξυνθήσομαι).

παροξυσ-μός, μοῦ, m. [for παροξυ-μός; fr. παροξύν-ω, “to irritate”] (“An irritating”; hence) *Irritation, exasperation, contention*.

†(παρ-οτρύνω), 1. aor. παρ-
οτρύνα, v. a. [παρ-δ, in
“strengthening” force; οτρύνω, “to stir up”] *To stir up,
rouse, urge on*.

παρ-φη-στα, στα, f. [for παντ-ρε-στα; fr. πάσ, παντ-ός, “all”; φε, root of obsol. φέ-ω, “to say”] (“A saying all things or everything” that one pleases; hence) *Of speech: Freedom, boldness*.

παρφηστ-άζομαι, (f. παρ-
φηστάζομαι), 1. aor. ἐπαρφηστ-
άσαμην, (p. πεπαρφηστασμαι), v. mid. [παρφηστ-α, “freedom, or boldness, of speech”] (“To employ παρφηστα”; hence) *To speak with freedom or boldness; to speak boldly*.

πᾶρχημένος, η, ον, P. perf. of παροίχομαι.

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing. : a. *All, the whole, the whole of*;—at x. 2; xxiv. 16 with διὰ παντός supply χρόνου, (*through all time*; i. e.) *continually, always, for ever*.—b. *Every*.—As Subst.: (a) πᾶς, παντός, m. *Every one, each man*.—(b) πᾶν, παντός, n. *Everything*.—2. Plur.: *All*.—As Subst.: a. πάντες, ον, m. plur. *All men or persons, all*.—b. πάντα, ον, n. plur. *All things*.—3. In a restricted or qualified force: *All, in the meaning of a very large number of*.—As Subst.: πάντες, ον, m. plur. *All men*; i. e. *very many men*.—4. *Any, any one, any whatsoever*.—As Subst.: πᾶν, παντός, n. *Anything*; x. 14.—5. Position of πᾶς: a. When a subst., preceded by the article, is to be strongly marked, πᾶς is placed either before the Article or after the Subst.:—πᾶς δ λαός, *all THE PEOPLE*, iii. 11:—αἱ θύραι πᾶσαι, *all THE DOORS*, xvi. 26.—b. When the total number, etc., is to be especially pointed out, πᾶς is placed between the Article and the Subst.:—οἱ πάντες ἄνδρες, *ALL the men, THE WHOLE of the men*, i. e. their entire number, xix. 7; cf. αἱ πᾶσαι ψυχαί, xxvii. 37:—τὸν

πάντα χρόνον, *during THE WHOLE time* (Acc. of “Duration of time”), xx. 18.

*Πάσχα, n. indecl. (“A passing over”; hence, “a sparing”) *The Passover*; i. e. the Jewish feast of seven days kept annually in commemoration of God’s deliverance of His people from Egyptian bondage.

πά-σχω, (f. πείσουμαι), p. πάσχονθα, 2. aor. ἐπάθον, v. a. and n. irreg. [for πάθ-σχω, fr. root πάθ] *To suffer* [akin to Sans. root BĀDH, “to press hard, torture,” etc.].

*Πλάταρα, ον, n. plur. *Patara*; a maritime city on the S.W. coast of Lycia in Asia Minor. It was especially noted in early times for an oracle of Apollo held in almost equal honour with that at Delphi.

πάτάσσω, f. πάτάξω, 1. aor. ἐπάταξα, v. a. *To strike, smite, wound*, esp. with a deadly blow.

πᾶ-τήρ, τέρος τρός, m. (“A protector”; also “a nourisher”) 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ’s people [akin to Sans. pitri, fr. root PĀ, “to protect, to nourish”; cf. Lat. pater].

πατρ-ία, ίας, f. [πατήρ, πατρ-ός, “a father”] (“A

thing pertaining to a father or ancestor"; hence) *A family, tribe, etc.*

τατρ-άρχ-ης, ου, m. [τατρ-ά, "a family or tribe"; ἀρχ-ε, "to rule"] ("Ruler of a family or tribe"; hence) *A head of a family or tribe; a patriarch.*

τατρ-φος, φα, φον (or -φος, -φον), adj. [τατήρ, τατρός, "a father"] *Of, or belonging to, (a father, or) fathers; —in Acts only of the fathers or ancestors of the Jewish nation.*

Παῦλος, ου, m. [Gr. form of Lat. *Paulus*, "Little"] 1. *Paulus* or *Paul*; the name borne by the great apostle of the Gentiles after his conversion; see Σαούλ.—2. †*Paulus* (*Sergius*); the Roman governor of Cyprus; xiii. 7.

(παύω, f. παύσω, p. πέπαυκα), 1. aor. ἐπαύσα, v. a.: 1. Act.: *To make to cease; to restrain, etc.*—2. Mid.: παύομαι, f. παύσομαι, 1. aor. ἐπαυσάμην, ("To make one's self to cease"; hence) *To cease, stop, leave off; —in Acts always folld. by part. in concord with Subject in the place of an Inf., except at xx. 1.*

†Πάφος, ου, f. *Paphos*; the name of two towns in the S.W. extremity of Cyprus: a. Old Paphos (now "Kukla or Konuklia") was built about

one mile and a quarter from the sea.—b. New Paphos (now "Baffa").—The two towns were between seven and eight miles apart. At xiii. 6 and 13 New Paphos is meant.

(πάχ-ῦνε, f. πάχυνω, v. a. [πάχ-ει, "thick"; hence, "fat"] ("To make fat, to fatten"; hence) Morally: 1. *To make gross or stupid.*—2.) Pass.: (πάχ-ῦνομαι, p. πεπάχυσμαι), 1. aor. ἐπάχυνθην, *To be made, or become, gross or stupid; to wax gross.*

πεζ-εύω, v. n. [πεζ-ει, "on foot"] *To go on foot, to walk.*

πειθαρχ-έω -ώ, f. πειθαρχήσω, v. n. [πειθαρχ-ος, "obedient"] With Dat.: *To be obedient to, to obey.*

πείθεω, f. πείσω, (p. πέπεικα), 1. aor. ἐπείσα, v. a.: 1. Act.: *To persuade.*—2. Mid.: πειθομαι, (f. πεισομαι), 2. p. πεποίθα: With Dat. of person: *To listen to, to obey.*—3. Pass.: πείθομαι, p. πέπεισμαι, 1. aor. ἐπείσθην, 1. fut. πεισθήσομαι, *To be persuaded or convinced.*

πειρ-άζω, 1. aor. ἐπειράσα, v. a. [πειρ-α, "a trial or proof"] ("To make πειρα"; hence) 1. *To try, attempt.*—2. *To try, or tempt, God.*

πειρασ-μός, μοῦ, m. [for πειραδ-μός; fr. πειράζω (= πειράδ-σω) "to tempt"] *Temptation.*

(πειρ-άω -ῶ, f. πειράσω, p. πειράκα, v. a. [id.]) *To attempt, endeavour, try.*—Mid.: πειρ-άομαι -ῶμαι, (f. πειράσομαι, 1. aor. ἐπειράσ-μην), *To attempt, endeavour, try as one's own especial act.*

πέλλαγος, eos ous, n. *The sea; the open expanse of the sea.*

πέμπω, f. πέμψω, (p. πέ-πομφα), 1. aor. ἐπεμψα, v. a. *To send.*

πέντε, num. adj. indecl. *Five* [akin to Sans. *panqhan*, “five”].

πεντ-ή-κοντα, num. adj. indecl. *Fifty* [πέντ-ε, “five”; (η) connecting vowel; κοντα (= *qan*, in Sans. *daqan*), “ten”; τα, suffix (= Lat. *tus*), “provided with”; and so, literally, “provided with five tens”].

πεντηκοστή, ἡς, f. [fem. of πεντηκοστός, “fiftieth,” used as a Subst. (supply ημέρα) *Pentecost*; as being the fiftieth day after the Passover.

πεντωκός, νῖα, ὁς, P. perf. of πέπτω.

περαιτέρ-ω, comp. adv. [περαιτέρος, “further”] (“Further, beyond” in place; hence) *Further, beyond, in addition, besides*; see ἔτερος, no. 2, b.

†Πέργη, ἡς, f. *Pergē* or *Perga* (now the ruins of

“Eski-Kalesi”); an important city of Pamphylia; see Παμφύλια.

περί, prep. gov. gen. (dat.) and acc.: 1. With Gen.: (“Around, about”; hence) *About, concerning, respecting.*

—2. With Acc.: a. Locally: *Around, about* :—οἱ περὶ τὸν τόπον ἔκεινοι, *those about that place*, i. e. dwelling around it, xxviii. 7:—for οἱ περὶ τὸν Παῦλον, xiii. 13, see δ, no. 7, b.—b. *About, respecting.*—c. Of time: *About, near.*

περί-ἄγω, imperf. περὶ-ῆγον, v. n. [περί, “around”; ἄγω, “to lead”] (“To lead” a person, etc., “around”; hence, in reflexive force, “to lead one's self around”; hence) *To go around or about.*

(περί-αιρέω -αιρῶ, f. περί-αρψώ), 2. aor. περί-ειλον, v. a. [περί, “around”; αἴρεω, “to take away”] (“To take away” something “around or all round”; hence) 1. Of an anchor as Object: *To cut off*; xxvii. 40. By reference to preceding v. 29 it will be seen that the vessel had four anchors out at the stern.—2. Pass.: Of hope as Subject: *To be cut off or taken away.*

—Pass.: περί-αιρέομαι -αιρούμαι, (p. περὶ-ῆρημαι, 1. aor. περὶ-ῆρθην, 1. fut. περὶ-αιρεθῆσομαι).

†(*περί-αστράπτω*), 1. aor. *περί-ήστραψα*, v. n. [*περί*, “around”; *ἀστράπτω*, “to lighten”; hence, “to flash” like lightning] *To flash around like lightning; to shine dazzlingly around*;—at ix. 3 folld. by Acc. dependent on prep. in verb;—at xxii. 6 strengthened by follg. *περί*.

(*περί-βάλλω*, f. *περί-βάλλω*, 2. aor. *περί-εβάλλον*, v. a. [*περί*, “around”; *βάλλω*, “to throw or cast”] 1. Act. : *To throw, or cast, something around one, etc.*—2. Mid. : (*περί-βάλλομαι*, f. *περί-βάλονται*, 2. aor. *περί-εβάλόμην*, *To throw, or cast, something around one's, etc., self.*

περίεργα, ον; *see περίεργος.*

(*περί-εργ-ος, ον*, adj. [*περί*, in force of “excessively”; obsol. *εργ-ω*, “to do”] “Done excessively”; hence, “done with excessive, or especial, care”; hence, “elaborate, curious.”—As Subst. :) *περί-εργα, ον*, n. plur. With Art., and with *μαθήματα* (plur.) in force of “learning, science” to be supplied: *The elaborate learning; the curious science or art; i. e. magio art, magic.*

περί-έρχομαι, 2. aor. *περί-ήλθον*, v. n. [*περί*, “around, about”; *έρχομαι*, “to go”] 1. Of persons on board a ship:

To go round, to coast along; xxviii. 18.—2. *To go about from place to place, to wander about*; xix. 18, where the part. pres. answers to the English “vagabond.”

περί-έχω (and *περί-σχω*, f. *περί-έξω* and *περί-σχήσω*), 2. aor. *περί-έσχον*, v. a. [*περί*, “around”; *έχω* (in neut. force), “to be”] (“To be around” some object; hence, “to surround, encompass”; hence) *To comprise, contain.*

(*περί-ζώνυμη*, 1. aor. *περί-έζωσα*, v. a. [*περί*, “around”; *ζώνυμη*, “to gird”] 1. Act. : *To gird around.*—Pass.: (*περί-ζώνυμαι*), p. *περί-έζωσμαι*.—2. Mid. : (*περί-ζώνυμαι*), f. *περί-ζώσομαι*, 1. aor. *περί-έζωσάμην*, *To gird one's self, etc., around*;—at xii. 8 the readings vary between *περί-ζώσαι* and *ζώσαι*.

(*περί-ίστημι*), 1. aor. *περί-ίστησα*, p. *περί-ίστηκα*, v. a. and n. : 1. Act. : *To place around.*—2. Neut. : *To stand around.*—N.B. For the act. and neut. tenses of *ίστημι* and its compounds see *ίστημι*.

περί-κειμαι, (f. *περί-κείσομαι*), v. mid. [*περί*, “around”; *κείμαι*, “to lie”] (“To lie around”; hence) With Acc. of thing : *To have something around one, etc.; to wear, to be surrounded with.*

†*περικράτ-ής, ές*, adj. [*περί-*

κρατ-έω, “to master thoroughly, to have full command of”] With Gen.: *Having full command of; possessed of*: —περικρατεῖς γενέσθαι τῆς σκάφης, *to become possessed of the long-boat*, i.e. to regain possession of it; see σκάφη.

(περί-λάμπω), 1. aor. περί-έλαμψα, v. a. [περί, “around”; λάμπω, “to shine”] *To shine around* a person, etc.

†περί-μένω, (1. aor. περί-έμεινα), v. a. [περί, in “strengthening” force; μένω (act.), “to wait for”] *To wait for, await.*

†περί-ξ, adv. [strengthened form of περί, “around”] *Around: —ai πέριξ πόλεις, the surrounding, or neighbouring, cities*; see δ, no. 6, a.

†περίοχ-ή, ḡs, f. [for περι-εχ-ή; fr. περιέχ-ω, “to comprise, contain”] (“A comprising or containing”; hence, “that which is comprised or contained”; hence) *A passage contained in a book, etc.*

περί-πάτέω -πάτω, f. περιπάτησω, 1. aor. περί-επάτησα, v. n. [περί, “around”; πατέω, “to walk”] 1. *To walk around, to walk about.* —2. *To walk; i. e. to follow a certain course of life, to live, etc.*; xxi. 21.

περίπεσάν, ούσα, ὄν, P. 2. aor. of περιπίπτω.

(περί-πίπτω, f. περί-πεσοῦμαι), 2. aor. περί-έπεσον, v. n.

[περί, “round about”; πίπτω, “to fall”] (“To fall round about”; hence) With εἰς and Acc. denoting “place”: *To fall in with, light upon.*

περί-ποιέομαι -ποιοῦμαι, 1. aor. περί-εποιησάμην, v. mid. [περί, in “intensive” force; ποιέομαι, “to make for one’s self”] (“To make entirely for one’s self”; hence) *To get, or acquire, for one’s, etc., self.*

†(περι-ρ-φηγνῦμι, f. περι-ρρήξω), 1. aor. περί-έρρηξα, v. a. [περί, “around”; φηγνῦμι, “to break,” with the initial ρ reduplicated] (“To break around”; hence) *Of clothes as Object: To tear all around; to rend off.*

περισσ-ένω, 1. aor. ἐπερισσεύσα, v. n. [περισσ-ός, “over and above”] (“To be over and above”; hence) With Dat.: *To abound, or increase, in; to be increased in.*

περισσ-ώς, adv. [περισσ-ός, “exceeding”] (“After the manner of the περισσός”; hence) *Exceedingly, excessively, very much, etc.*

περί-τέμνω, 2. aor. περιέτεμον, v. a. [περί, “around”; τέμνω, “to cut”] (“To cut around”; hence) *To circumcise.*

περίτομ-ή, ḡs, f. [for περιτομ-ή; fr. περιτόμη, root of πεπιτέμν-ω, “to circumcise”] *Circumcision.*

τπερι-τρέπω, (f. περι-τρέψ-ω), v. a. [περι, "around"; τρέπω, "to turn"] *To turn around.*

(περι-χωρ-ος, ον, adj. [περι, "around"; χωρ-ος, "a place or spot"] "Being, or that is, etc., around or round about a place."—As Subst. :) περι-χωρος, ον (supply γη), f. *Neighbouring country; country in the neighbourhood of or round about a place, etc.*

πεσών, οῦσα, ὁν, P. 2. aor. of πίπτω.

πετεινά, ὁν; see πετεινός.

(πετ-εινός, εινή, εινόν, adj. [πετ-ομαι, "to fly"] "Flying, able to fly, winged."—As Subst. :) πετεινά, ὁν, n. plur. ("Flying, or winged, things"—i. e. here, "creatures"; hence) *Birds, fowls.*

Πέτρος, ον, m. [πέτρος, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas, and one of the twelve Apostles.

πηγή, ḥs, f. *A fountain, spring, etc.*

πηδάλιον, ον, n. *A rudder*;—as Greek vessels had two rudders, the word usually occurs (cf. xxvii. 40) in plur.

(πιάζω), 1. aor. ἐπιάσα, v. a. [a Doric and Hellenic form of πιέζω] 1. *To lay hold of, seize.*—2. With Acc. of person

and Gen. of part affected: *To lay hold of, or take, one by; iii. 7.*

πίκρ-ια, ία, f. [πικρ-ός, "bitter"] ("The quality of the πικρός"; hence) *Bitterness*,—at viii. 23 in figurative force.

Πιλάτος, ον, m. [Gr. form of Lat. Pilatus] *Pilate* or *Pilate (Pontius)*; a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act, A.D. 41.

πέμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησσα, v. a. With Acc. and Gen.: *To fill a thing with something.*—In Pass. folld. by Gen. alone.—

Pass. : (p. πέπλησμαι), 1. aor. ἐπλήσθην, 1. fut. πλησθήσομαι [lengthened fr. root πλη, akin to Sans. root PRĀ, “to fill”].
 (πίμ-πρη-μι, f. πρήσω, p. πέπρησκα, v. a. “To burn.”—)
 Pass. : πίμ-πρά-μαι, (p. πέπρησμαι, 1. aor. ἐπρήσθην, 1. fut. πρησθήσομαι), (“To be burned”; hence) *To be inflamed, to be swollen with inflammation* [lengthened fr. root πρη, akin to Sans. root PRUSH, “to burn”].

πῖνειν, f. πίομαι, p. πέπικα, 2. aor. ἐπίοιρ, v. a. *To drink* [roots πῖ and πο, akin to Sans. roots PI and PĀ, “to drink”].
 πιπράσκειν, p. πέπράκα, v. a. *To sell.*—Pass. : πιπράσκομαι, p. πέπραμαι, 1. aor. ἐπράθην, (f. πράθησομαι).

πίπτειν, f. πεσούμαι, p. πέπτικα, 2. aor. ἐπεσοι, v. n. *To fall* [reduplicated fr. root πετ, akin to Sans. PAT, “to fly”; also “to fall down”].

Πισιδί-λα, Ias, f. [Πισιδῖ-αι, “The Pisidæ”; a people dwelling in the S. of Asia Minor] *The country of the Pisidae; Pisidia.*

πιστ-εύω, f. πιστεύσω, p. πεπιστεύκα, pluperf. (without reduplication, xiv. 23) πεπιστεύκειν, 1. aor. ἐπιστευσα, v. n. [πιστ-ις, “belief”] (“To have πιστεῖς”; hence) 1. *To believe* [credit.—2. *To believe, have faith.*—3. With Dat. of per-

son: *To believe, etc., a person.*

πίσ-τις, τεως, f. [for πιθ-τις; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded, to believe or trust”] (“A believing or trusting”; hence) 1. *Belief, trust, faith.*—2. *The doctrine of faith or belief.*—3. *Assurance, pledge, proof;* xvii. 31.

πισ-τός, τή, τόρ, adj. [for πιθ-τός; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded; to believe or trust”] 1. *Believing, trusting.*—2. *Faithful, trusty.*—3. *Of things: To be believed or trusted; certain, sure.*

πλάτεῖαι, as, f. [fem. of adj. πλατάς, “broad,” used as a Subst.] *A broad road or way, as opposed to ρύμη, a street;* see ρύμη.

πλείων (πλέων), ον; *see πολύς.*

πλευρά, ἄσ, f. (“A rib”; hence) *A side of a person, etc.*

πλέω, (f. πλεύσομαι, πλευσοῦμαι, and later πλεύσω, p. πέπλευκα, 1. aor. ἐπλευσα), v. n. *Of persons: To sail; to go, or be, on the sea, etc.;*—at xxvii. 2 folld. by Acc. of place to which motion is directed [akin to Sans. root PLU, “to swim, to navigate”].

πληγ-ή, ἡς, f. [πληγ, a root of πλήσσω, “to strike”]

(“A striking”; hence) **A** *stroke, blow, stripe, etc.*

πλῆθ-ος, *eos ous*, n. [πλήθ-ω, “to fill”] (“A filling”; Concrete, “that which fills”; hence) 1. **A great number, a multitude**;—at xxv. 24 regarded as a noun of number, and joined with a plur. verb; cf., also, xv. 12, where it is used with sing. verb (*ἔστι γησε*), and also with a plur. verb (*ῆκουν*);—at iv. 32 *τῶν πιστευσάντων* is not dependent on, but in logical concordance with, *τοῦ πλήθους*, this latter word being at once a noun of number and denoting, in the present passage, persons.—2. With Art.: *The multitude*, i. e.: a. *The whole assembly or council*; xxiii. 7.—b. *The body of the disciples*; vi. 25, etc.

(πληθ-ύνω), v. n. and a. [πλήθ-ω, “to fill”] 1. Neut.: (“To be full”; hence) *To abound; to be multiplied or increased*.—2. Act.: a. *To fill, make full*.—b. *To multiply, increase*.—Pass.: πληθ-ύνομαι, 1. aor. *ἐπληθύνθην*.

πλήν, adv.: 1. With Gen.: *Except*.—2. *But, but however*.

πλή-ρης, *ρεις*, adj.: 1. *Filled, full*.—2. With Gen.: *Filled with, full of* [akin to Sans. root *PRA*, “to fill”].

πληρ-όω -ώ, f. πληρώσω, p. πεπλήρωκα, 1. aor. *ἐπλήρωσα*, v. a. [πλήρ-ης, “full”] (“To

make” a thing, etc., “πλήρης”; hence) 1. *To fill*.—2. *To fulfil, accomplish*.—3. *To complete*.—Pass.: πληρόμαι -ούμαι, p. πεπλήρωμαι, 1. aor. *ἐπληράθην*, 1. fut. πληρωθήσομαι.

πλησίον, adv. [adverbial neut. of πλησίος, “near”] 1. With Gen.: *Near, nigh*.—2. With Art. prefixed: **A neighbour**; see 1. δ, 6, b.

πλοῖον, *ou*, n. [i. e. πλό-ιον, for πλέ-ιον, fr. πλέ-ω, “to swim or float”] (“The swimming or floating thing”; hence) **A vessel, ship, etc.**; esp. one for commerce; **a merchant-man**.

πλοῦς, πλοός (Attic form of πλό-ος, πλό-ou), m. [for πλέ-ος; fr. πλέ-ω, “to sail”] *A sailing; a voyage*.

πνεύ-μα, μάτος, n. [πνεύ, lengthened form of πνε, root of πνέω, “to blow or breathe”] (“That which blows or breathes”; hence, “the air” we breathe; “breath”; hence, “spirit, life”; hence) 1. *Spirit, disposition*.—2. **A spirit, spiritual being**:—when used of an evil spirit mostly with some attributive adj.;—at xvi. 16 folld. by dependent Gen.—3. With or without the art., and also sometimes with δγιον: *The Spirit, the Holy Spirit*.—4. *Spirit, inspiration*, imparted by the Holy

Spirit; vi. 10.—5. A person's spirit, or soul.—6. One's soul or spirit, as the residence, etc., of one's mind, feelings, etc.

πνέος, (f. πνέομαι, πνευ-
σούμαι, and in late poets
πνέων, p. πέπνευκα), 1. aor.
ἔπνευσα, v. n. *To blow,
breathe.*

πνέων, ουσα, ον, P. pres. of
πνέω.—As Subst.: πνέοντα,
ης (sc. αέρα, "air"), f. With
Art.: ("The blowing air";
i. e.) *The breeze, the wind;*
xxvii. 40.

πνιγ-τός, τή, τόν, adj
[for πνίγ-τός; fr. πνίγ-ω, "to
strangle"] *Strangled.*—As
Subst.: πνιγτόν, οῦ, n. *A
strangled thing or animal;*—
at xv. 20 and 29; xxi. 25 used
of animals killed without
bloodshed; see Levit. xvi. 13.

πνεο-ή, ης, f. [for πνε-ή;
fr. πνέ-ω, "to blow, to
breathe"] 1. ("A blowing";
hence) *Wind, a blast of air.*
—2. ("A breathing"; hence)
Breath.

ποιέω -ώ, f. ποιήσω, p.
πειοίηκα, 1. aor. ἐποίησα,
pluperf. without augment
πειοίηκει, v. a. and n.: 1.
Act.: a.: (a) *To make, in the
fullest acceptation of the term:*
—ἔξω ποιεῖν, (*to make outside;*
i. e.) *to put forth or remove,*
v. 34.—(b) With second Acc.:
To make an object that which

is denoted by the second Acc.;
ii. 36.—(c) *To make, cause,
produce, bring about, effect,
etc.*—b.: (a) *To do, perform;*
—at ii. 22 οἰς ἐποίησε = &
ἐποίησε; see δς, no. 3, a;—at
xxi. 19 ὅν ἐποίησε = & ἐποίησε,
there being an ellipse after
preceding ἔκαστον of the de-
monstrative ἐκείνων, to which
ὅν is attracted.—(b) With Acc.
of verbal Subst.: *To do, per-
form, execute, etc.;* in combi-
nation with it being tan-
tamount to the verb from which
such subst. is derived:—ποιεῖν
ἐκδίκησιν τινί, *to execute the
avenging for one* = ἐκδίκεῖν
τινα, *to avenge one*, vii. 24.—
(c) With Acc. of thing and
Acc. of person: *To do some-
thing to one.*—(d) Of a mira-
cle: *To do, perform.*—(e) Of
God's will, commandment,
etc.: *To do, accomplish, etc.*
—(f) Of the Law: *To do,
carry out, obey, etc.*—(g) Of
sin, sinful acts, etc.: *To do,
commit.*—(h) Of a festival,
etc.: *To keep, celebrate,
hold;* xviii. 21.—(i) Of time,
etc.: *To pass, spend, etc.*;
xv. 33; xviii. 23;—at xx. 3
ποιήσας is a Nom. Abs., the
sentence being an instance of
Anacoluthon. Had the gram-
matical requirements been
followed, ἔγραψε (3. pers. sing.
of γράψων, 2. aor. of γράψσειν)
would have been given instead

οφ ἔγένετο γνάμη.—2. Neut. : *To do, or act, in any way :—καλῶς ἐποίησας, thou hast done well.* x. 83.—3. Mid. : *ποιόμενοι -ούμας, (f. ποιήσομαι), 1. aor. ἐποίησάμην, To make for one's self or by one's own act ; to cause, etc.*

ποιητής, τοῦ, m. [for ποιε-τής ; fr. ποιέω, "to make"] ("A maker"; hence) A poet, as a maker or composer of verses.

*ποιμαίνω, f. ποιμάνω, 1. aor. ἐποιμάνα, v. a. To herd, tend, sheep, etc. ; to feed, whether actually or figuratively [like ποιμήν, "a shepherd," akin to Sans. root *pā*, "to nourish, protect"].*

ποιμέν-ιον, ιον, n. [for ποιμέν-ιον ; fr. ποιμήν, ποιμένος, "a shepherd"] ("A thing belonging to a ποιμήν"; hence) A flock ;—in Acts used figuratively of Christ's people.

ποῖος, a, or, adj. : 1. Of what sort or kind, what kind of, etc.—2. What, which.

*πόλ-ις, εως, f. : 1. A city.—2. The people of a city ; the citizens [akin to Sans. *pur-a*, "a town or city"].*

πολιτ-άρχ-ης, ου, m. [πολίτης, "a citizen"; ἄρχω, "to rule"] ("Citizen-ruler"; i. e.) A ruler of a city ; a magistrate.

πολιτε-ία (quadrisyll.), ίας, f. [πολιτε-ίω (quadrisyll.), "to

be a πολίτης or citizen"] ("The being a citizen"; hence) *Citizenship ; freedom of a city.*

*πολίτ-εύομαι, (f. πολίτεύομαι, 1. aor. ἐπολίτευσάμην), p. πεπολίτευμαι, v. mid. [πολίτης, "a citizen"] ("To live as, or be, a citizen"; hence) *To pass one's life, live.**

*πολ-ιτης, ιτον, m. [πόλ-ις, "a city"] ("One who does something in, or is made for, a city"; hence) *A dweller in a city, a citizen.**

*πολλ-άκις, adv. [πολύς, πολλ-οῦ, "much" ; plur. "many"] *Many times, often-times, frequently.**

*πολύς, πολλή, πολύ, adj. : 1. Pos. : a. Of number or quantity : (a) Sing. : *Much, large, great.*—(b) Plur. : *Many* ;—at xxvi. 10, etc. with Gen. of "Thing Distributed."—As Subst. : (a) πολλοί, ἀν, m. plur. *Many persons, many.*—(b) πολλά, ἀν, n. plur. *Many things.*—b. Of degree, etc. : *Much, great* ; xxvi. 24.—As Subst. : πολύ, πολλοῦ, n. *That which is much, much* :—for *ἐν πολλῷ* see *ἐν*, no. 11.—Adverbial neut. : Sing. : *πολύ, Much, greatly.*—c. Of time : *Great, long.*—As Subst. : *πολύ, πολλοῦ (sc. διάστημα), n. A long interval or space* ;—at xxvii. 14 with preceding negative, *no long**

interval, i. e. a short interval; see 3. *οὐ*, no. 2:—for ἐπὶ πολύ see ἐπί, no. 3, f.—2. Comp.: πλείων (πλέων), *οὐ*: a. Of number or quantity: *More* :—for ellipse of ή (than) after the neut. sing. or plur. of πλείων or πλέων, see ή, no. 2.—As Subst.: πλείους, *όνων*, m. plur.: (a) *More persons, more.*—(b) With Art.: *The more, the greater number, the majority.*—b. Of time: (a) *More, longer* :—for ἐπὶ πλείον, *xx.* 9; *xxiv.* 4, see ἐπί, no. 3, f.—(b) As a modified superl.: *Very many, several*; *xxiv.* 17; *xxv.* 14, etc.—c. Of degree or extent: *More* :—for ἐπὶ πλείον, *iv.* 17, see ἐπί, no. 3, f. ~~Sup.~~ Sup.: πλείον.

πονηρ-ία, *ias*, f. [πονηρ-ός, “wicked”] (“The quality or condition of the πονηρός”; hence) *Wickedness*;—at *iii.* 26 in plur. to denote various forms of wickedness.

πονε-ρός, *ρά*, *ρόν*, adj. [lengthened fr. πονε-ρός; fr. πονέ-ω, in force of “to feel, or suffer, pain”] (“Feeling, or suffering, pain”; hence, “painful”; hence, “in sorry plight, bad”; hence) *Morally*: *Bad, evil, wicked.*

†Ποντίκος, *οῦ*; see Πόντος.

Πόντιος, *οὐ*; see Πιλάτος.

Πόντος, *οὐ*, m. [πόντος, “sea”] *Pontus*; a country in

the N.E. of Asia Minor. It derived its name from its bordering on the Pontus Euxinus (Black Sea).—Hence, (†Ποντ-ίκος, *ίκη*, *ίκόν*, adj. *Of*, or *belonging to, Pontus.*—As Subst.:) Ποντίκος, *οῦ*, m. *A man of Pontus.*

†Πόπλιος, *οὐ*, m. [Gr. form of Lat. “*Publius*”] *Poplios* or *Publius*; the chief man in the island of Melita (now Malta), at the time of Paul’s shipwreck; *xxviii.* 7.

(πορ-ένω, f. πορεύσω, l. aor. ἐπόρευσα, v. a. [πόρος, “a way,” etc.; also, “a going,” etc.] 1. Act.: “To make, or cause, to go.”—2. Mid.:) πορ-ένομαι, f. πορεύσομαι, (l. aor. ἐπορευτάμην), l. aor. pass. in mid. force, ἐπορεύθην, (“To make one’s self to go”; i. e.) *To go, proceed, etc.*;—at *i.* 25 πορευθῆναι denotes the aim or object; cf. λαμβάνω, no. 2;—at *viii.* 39 ἐπορεύετο is folld. by Acc. of “Motion along.”

πορθ-έω -ῶ, (f. πορθήσω), 1. aor. ἐπόρθησα, v. a. [collateral form of πέρθω, “to destroy”] Of persons as Object: *To destroy, despoil, slay, make havoc of.*

†Πόρκιος, *οῦ*, m. [Gr. form of Lat. “*Porcilius*,” i. e. “One pertaining to *porcus* or *pig*; *Pig-manPorkios* or *Porcius*; a Roman praenomen; see Φῆστος.

πορνε-λα (trisyll.), *las*, f. [πορνε-ών, “to fornicate”] *A fornicating, fornication.*

πορφύρ-ό-πωλ-ις, *ilos*, f. [πορφύρ-α, “a purple-fish”; hence, “purple dye” obtained from the fish; hence, “a purple garment”; (o) connecting vowel; πωλ-έω, “to sell”] *A female seller of purple garments; a dealer in purple.*

πόσ-ος, *η*, *ον*, adj. *How much*;—Plur.: *How many* [akin to Sans. *kas*, “who?” cf. Ionic and Aeolic pron. *κβσ-ος*].

ποτ-άμδε, *amōv*, m. [ποτ-όν, “drink”] (“That which pertains to drink”; hence) *A river, as being drinkable water.*

Ποτίολοι, *ων*, m. plur. [Gr. form of Lat. *Puteoli*, “Little Wells”] *Potiooli* or *Puteoli* (now *Pozzuolo*); a city on the coast of Campania, opposite Baiae. It had mineral springs, and was a favourite resort of the Romans.

πούς, *ποδ-ός*, m. (“The going thing”; hence) *A foot* [for ποδ-ς; akin to Sans. *pād*, or *pad*, “a foot,” fr. root *PAD*, “to go”; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

πρᾶγ-μα, *μάρτος*, n. [πρᾶγ, root of πράσ-σω, “to do”] 1. *That which is done; a deed, act, etc.*—2. *A thing; a matter, an affair.*

πρᾶθείς, *εῖσα*, *έν*, P. 1. aor. pass. of πικράσκω.

πραιτέρον, *ον*, n. [Gr. form of Lat. *praetorium*] (*The praetorium*; i. e. the official residence of a Roman *Prætor*, or Governor, in his province; hence) 1. *A Governor's palace.*—2. *A judgment-hall in a Governor's palace.*

πρᾶξις, *εως*, f. [for πρᾶγ-σις; fr. πρᾶγ, root of πράσσω, in force of “to do”] (“A doing”; hence) *Action, act, deed.*

πράσ-σω (*πράτ-τω*, f. *πράξω*), p. *πέπράχα*, 1. aor. *ἔπραξα*, v. a. and n. [for πρᾶγ-σω; fr. root πρᾶγ] 1. Act.: a. *To do, perform.*—b. *Of injury, etc., as Object: To do, commit*; xvi. 28.—2. Neut.: *To do, act, etc.*:—*εδ πράξετε, ye shall do well*, xv. 29.—Pass.: (*πράσσομαι*, *πράτ-τομαι*), p. *πέπραγμαι*, (1. aor. *ἔπράχθη*), 1. fut. *πραχθήσομαι*).

πρεσβύτερ-ίον, *ιον*, n. [*πρεσβύτερος*, “an elder”] (“A thing pertaining to a πρεσβύτερος”; hence) *A council of the elders; a presbytery.*

πρεσβύτερ-ος, *ον*, m. [*πρεσβύτερος*, “older”; comp. adj. formed from πρέσβυς, “an old man”] 1. Sing.: *An elder.*—2. Plur.: a. *Ancestors, fathers.*—b. *Elders*, i. e. the Seniors or Senators, who were members of the Sanhedrim; mostly in

connexion with ἀρχιερεῖς and γραμματεῖς, and preceded by the art.

τωρητής, ἐs, adj. *With the face downwards, head foremost* : — πτωτής γενόμενος, (*having become with the face downwards*; i. e.) *having fallen on his face*; not, as rendered in the English Version, “*having fallen headlong*,” i. 18.

πρίν, adv. : 1. *Before*.—2. *With (or without) ἥ* : *Before that*.

Πρίσκιλλα, ηs, f. [Gr. form of Lat. Priscilla, the diminutive of Prisca, “*Ancient*”] *Priscilla*, the wife of Aquila. —At Rom. xvi. 3; 2 Tim. iv. 19 she is called Πρίσκα.

πρό, prep. gov. gen. *Before*.

προ-ἄγω, f. προ-άξω, 2 aor. προ-ήγαγον, v. a. [πρό, “forth”; ἄγω, “to lead, bring,” etc.] 1 *To lead, bring, conduct forth* from a place; *to bring out*; xvi. 30.—2, *To bring forth* a prisoner from a prison, before a judge, etc.; xii. 6; xxv. 26.

προ-βάλλω, (f. προ-βάλλω, p. προ-βέβληκα), 2. aor. προ-έβαλον, v. a. [πρό, “forwards”; βάλλω, “to cast”] (“*To cast forwards*”; hence) *Of a person as Object: To put forwards, bring forwards*.

πρό-βά-τον, τον (mostly plur.), n. [πρό, “forwards”;

βα, root of βαίνω, “to go”] (“*That which goes, or walks, forwards*”; and so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep*.

(προ-βίβάλω, f. προ-βίβασσω and προ-βίβω), 1. aor. προ-βίβάσσα, v. n. [πρό, “forwards”; βίβάζω, “to make to go”] *To make to go forwards; to lead, or put, forwards or on*.

προ-γνώσκω, (f. προ-γνώσκωμα), 2. aor. προ-έγνων, v. a. [πρό, “before” in time; γνωσκω, “to know”] *To know before or previously*.

προδό-της, τον, m. [προ-δίδωμι, “to betray,” through verbal root πρόδο (i. e. πρό, and δο, a root of δίδωμι)] *A betrayer, traitor*.

προ-είδον, 2. aor. (with no pres. in use, προ-ορδω being used instead of it), v. a. [πρό, “before” in time; εἶδον, “to see”] *To foresee*.

(προ-είπον, f. προ-ερέω and προ-ερώ), p. προ-είρηκα, v. a. [πρό, “before” in time; εἶπον, “I said”]:—root ἐρ, “to say”] *Second aor. without pres., the other tenses being used as its fut. and perf.: (“To say before or previously”; hence) To foretell, etc.*

προ-έρχομαι, f. προ-ελεύσομαι, (p. προ-ελήλυθα and προ-ήλυθα), 2. aor. προ-ήλθον [πρό,

“ forwards”; ἔρχομαι, “ to come or go ”] *To come, or go, forwards*;—at xii. 10 folld. by Acc. of “ Space of place.”

πρό-θε-σις, σεως, f. [πρό, “ forth, before ”; θε, a root of τί-θη-μι, “ to put ”] (“ A putting forwards ”; hence, mentally, “ a purpose, or end proposed ”; hence) *Purpose, disposition, determination, design.*

πρόθυμ-λα, λας, f. [πρό-θυμ-ος, “ ready, willing ”] (“ The quality of the πρόθυμ-ος ”; hence) *Readiness, willingness, alacrity.*

προϊδών, οὐσα, δν, P. of προείδον.

(προ-κάταγγελλω), 1. aor. προ-κάτηγγειλα, v. a. [πρό, “ before ” in time; κάταγγέλλω, “ to announce ”] *To announce before or previously; to foretell*; see καταγγέλλω.

(προ-κηρύσσω and προ-κηρύττω), 1. aor. προ-εκήρυξα [πρό, “ before ” in time; κηρύσσω, “ to proclaim ” as a herald does] (“ To proclaim before or previously ”; hence) *To preach before or first.*—Pass. : (προ-κηρύσσομαι and προ-κηρύττομαι), p. προ-κε-κηρυγμα; see προχειρίζω.

πρόνο-ια (trisyll.), λας, f. [προνο-έω, “ to think of beforehand ”] (“ A thinking of beforehand ”; hence) *Providence, care, prudence.*

Acts.

†(προ-οράω -ορᾶ, f. προ-όρομαι), p. προ-εώρακα, v. a. [πρό, “ before ” in time; ορᾶω, “ to see ”] 1. *To see before or previously.*—2. Mid.: *To foresee.*—Mid.: προ-οράομαι -οράμαι.

(προ-ορίζω), 1. aor. προ-ώρισα, v. a. [πρό, “ before-hand ”; ορίζω, in force of “ to determine ”] *To determine beforehand; to pre-determine, predestinate.*

προ-πέμπω, (f. προ-πέμψω), 1. aor. προ-έπεμψα, v. a. [πρό, “ forwards ”; πέμπω, “ to send ”] *To send forwards, to forward.*—Pass. : (προ-πέμπομαι), 1. aor. προ-επέμφθην.

προ-πετ-ής, ἐς, adj. [πρό, “ forwards ”; πετ, a root of πίπτω, “ to fall ”] (“ Falling forwards ”; hence) *Precipitate, rash, inconsiderate.*

(προ-πορεύομαι), f. προ-πορεύσομαι, v. mid. [πρό, “ before ”; πορεύομαι, “ to go ”] With Gen. of person: *To go before.*

πρός, prep. gov. gen. (dat. and) acc.: 1. With Gen.: (“ From ” a place; hence, in reference to aid, etc., proceeding from a person, “ on the side of, for ”; hence) *In favour of; for the advantage, or benefit, of;* xxvii. 34, which is the only passage in Gr. Test. where this prep. is folld.

U

by Gen.—2. With Acc. : a. Locally : (a) *To, unto, towards.*—(b) *At, over, against.*—(c) *Near, beside.*—(d) *Before* a person, etc.; *at a person's feet.*—b. Of addressing, praying, testifying, etc. : *To, unto.*—c. Of speaking, etc. : *In reply to, as to, to.*—d. *In reference to, in respect to.*—e. In comparisons : *To, unto.*—f. Of a purpose, etc. : *For, for the purpose of, etc.*—g. *Against;* ix. 5.—h. *To, with;* iii. 25.—i. *Respecting, concerning, about.*

προσ-ἄγω, (f. προσ-άξω), 2. aor. προσ-ήγαγον, v. a. [πρός, "to"; ἄγω, "to lead"] ("To lead—a person, etc.—to" one; hence) 1. *To lead, or bring, up; to bring.*—2. With ellipse of reflexive pron. : ("To bring one's self, itself, etc., to"; hence) *To approach, draw nigh* :—προσάγει χώρα, *land approaches*, a seemingly nautical phrase denoting that a ship or person "is drawing near to land," xxvii. 27.

†(προσ-ἄπειλόμαι-άπειλ-οῦμαι), 1. aor. προσ-ηπειλησάμην, v. n. [πρός, "in addition, besides"; ἄπειλόμαι, "to threaten," as one's own especial act] *To threaten in addition or besides; to utter further threats.*

†προσ-δέομαι, (f. προσ-δεήσομαι, 1. aor. προσ-εδεήθην),

v. mid. [πρός, "in addition, besides"; δέομαι, "to need"] With Gen. : *To need something in addition or besides.*

προσ-δέχομαι, (f. προσ-δέξομαι), 1. aor. προσ-εδέξαμην, v. mid. [πρός, in "strengthening" force; δέχομαι, "to expect, await"] *To expect, await, wait for, with an implied notion of earnestness.*

προσ-δοκάω -δοκῶ, (f. προσ-δοκήσω), v. a. and n. [πρός, in "strengthening" force; obsol. δοκάω, "to expect";—or to be divided προσ-δοκ-ῶ; for προσ-δεκ-ῶ; fr. πρός, in strengthening force; δέχ-ομαι, Ionic δέκ-ομαι, in force of "to expect, await"] 1. Act. : *To expect, look for, await, wait for.*—2. Neut. : *To be in expectation, to expect.*

προσδοκ-ία, īas, f. [προσ-δοκ-ῶ, "to expect"] *An expecting, expectation.*

προσδράμεν, οῦσα, δν, P. 2. aor. of προστρέχω.

†προσ-εάω -εῶ, v. a. [πρός, "towards"; ἔάω, "to suffer, allow"] ("To allow" one to go "towards"; hence) *To suffer, or allow, a person to approach* :—μὴ προσεώντος ἡμᾶς τοῦ ἀνέμου, *the wind not allowing us to approach*, i. e. keeping us off, xxvii. 7.

προσ-έρχομαι, (f. προσ-ερεύσομαι), p. προσ-ελήλόθα.

2. aor. προσ-ήλθον, v. mid. [πρός, "to"; ἔρχομαι, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach.*—2. Alone: *To come up, draw near.*

προσευχ-ή, ἡς, f. [προσεύχομαι, "to pray to"] ("A praying to" God; hence) 1.

Prayer, supplication.—2. *A place, or house, of prayer.*

Josephus, in his Antiquities, cites a decree of the Halicarnassians which gives the Jews permission to build a προσευχή by the sea-side, according to their national custom.

προσ-εύχομαι, imperf. προσ-ηνχόμην, f. προσ-εύξομαι, 1. aor. προσ-ηξέμην, v. mid. [πρός, "to"; εύχομαι, "to pray"] ("To pray to" God; hence) Without nearer Object: *To offer up prayers, to pray;—at xi. 5 ἡμην προσευχόμενος = προσηνχόμην;—at xii. 12 ἡσαν προσευχόμενοι = προσηλόγοτο; see εἰμί, no. 4.*

προσ-έχω, (f. προσ-έξω), p. προσ-έσχηκα, v. a. and n. [πρός, "to"; ἔχω, "to hold"] 1. Act.: With or without νοῦν: ("To hold the mind to or towards"; hence) With Dat.: *To pay heed to, to attend to.*—2. Neut.: With Dat. of reflexive pron.: ("To turn the attention to one's self," etc.; hence) *To take heed to one's self, etc.*

προσ-ήλυτ-ος, ου, m. [for προσ-έλυθ-ος; fr. πρός, "to"; ἐλύθ, root of ἤλυθ-ον, ἐλ-ήλυθ-α, ἤλυθ-α, ἐλεύσομαι, the 2. aor., perf., 1. aor., and fut. of ἔρχομαι, "to come"] ("One coming to" (the Jewish) religion; hence) 1. *convert, proselyte.*

προστίνεγκα, 1. aor. of προσφέρω.

(προσ-καλέω -καλῶ, f. προσκαλέσω, v. a. [πρός, "to"; καλέω, "to call"] "To call" a person "to" one's self.—Mid.:) προσ-καλέομαι -καλούμαι, 1. aor. προσ-εκαλεσάμην, perf. pass. in mid. force, προσ-κεκλημαι: 1. *To call to one's self, etc.; v. 40.*—2. With Acc. of person, and Acc. dependent on prep. in verb: *To call one to an office, etc.; xiii. 2.*—3. With Acc. of person and Inf.: *To call to, or unto, one to do, etc., something; xvi. 10.*

προσ-καρτερέω -καρτερῶ, f. προσ-καρτερήσω, v. n. [πρός, "at or near"; καρτερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) 1. With Dat. of person: *To be continually near at hand to, to attend constantly on.*—2. With Dat. of thing: *To attend constantly to; to persevere in; to continue constant, or steadfast, in.*—3. With ἐν: *To continue constantly in a place; ii. 46.*

†(προσ-κληρός -κληρός, v. a. [πρός, "to"; κληρός, "to allot"] "To allot to, to assign by lot to."—Pass.: (προσ-κληρόμενοι -κληροῦμαι), 1. aor. προσ-εκληρώθην, "To be allotted to"; hence) With Dat. of person: *To be associated with; to join, or attach, one's self to* as a companion, etc.

†(προσ-κλίνει, v. a. [πρός, "to or towards"; κλίνω, "to make to bend"] "To make to bend to or towards"; hence, "to make to lean against."—Pass.: προσ-κλίνομαι, p. προσ-κέκλιμαι), 1. aor. προσ-εκλίθην, ("To be made to lean against"; hence) With Dat.: *To be inclined towards; to be attached to; to side with*; see προσκολλάω.

(προσ-κολλάω -κολλώ, v. a. [πρός, "to"; κολλάω, "to glue"] "To glue to or on to."—Pass.: προσ-κολλάομαι, -κολλώμαι), f. προσκολλήθησομαι, 1. aor. προσεκολλήθην, ("To be glued to or on to"; hence) With Dat.: *To be united, or joined, to or on to.*—at v. 36 the readings vary between προσεκολλήθη and προσεκλίθη.

προσ-κυνέω -κυνεῖ, f. προσ-κυνήσω, 1. aor. προσ-εκύνησα, v. n. [πρός, "to or towards"; κυνέω, "to kiss"] ("To kiss—the hand—to or towards"

one as a mark of respect or homage; hence) 1. With Dat.: a. *To pay homage to, to do obeisance to.*—b. *To fall down before, to prostrate one's self before, as do the Orientals to this day before a superior.*—2. Either alone (or with Dat.): *To worship.*

†προσ-λαλέω -λαλῶ, 1. aor. προσ-ελαλήσα, v. n. [πρός, "to"; λαλέω, "to speak"] With Dat.: *To speak to, converse with;*—at xxviii. 20 supply ὑμῖν after προσλαλῆσαι. (προσ-λαμβάνω, f. προσ-ληφόμαι), 2. aor. προσ-έλαβον, v. a. [πρός, "to"; λαμβάνω, "to take"] *To take to one.*—Mid.: προσ-λαμβάνομαι, 2. aor. προσ-ελάθομην: 1. *To take to one's self, to associate with one's self.*—2. *To receive with hospitality.*

προσ-μένω, 1. aor. προσ-έμεινα, v. n. [πρός; μένω, "to remain"] 1. [πρός, "near"] ("To remain near"; hence) a. With Dat. of person: *To continue with one.*—b. With Dat. of thing: *To abide, or continue, in; to persevere in.*—2. [πρός, "in addition"] *To wait in addition; to wait further or longer;*—at xviii. 18 folld. by Acc. of "Duration of time."

†πρόσ-τειν-ος, ον, adj. [πρός, in "intensive" force; τεῖν-α, "hunger"] (Pertain-

ing to great hunger"; hence)
Very hungry.

†(*προσ-πήγνυμι* or *προσ-πήγνω*, f. *προσ-πήξω*), 1. aor. *προσ-έπηξα*, v. a. [*πρός*, "to"; *πήγνυμι*, "to fasten"] ("To fasten to or on to"; hence, with reference to the cross)
To crucify.

προσ-πίπτω, (f. *προσ-πεσ-οῦμαι*), 2. aor. *προσ-έπεσον*, v. n. [*πρός*, "near"; *πίπτω*, "to fall"] With Dat. of person: *To fall down near one, or in one's immediate presence; to fall down before one.*

(*προσ-τάσσω* or *προσ-τάττω*), 1. aor. *προσ-έταξα*, v. a. and n. [*πρός*, "at"; *τάσσω*, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) 1. *To enjoin, command, order.*—2. *To appoint, fix, etc.*;—at xvii. 26 the readings vary between *προστεταγμένους* and *προτεταγμένους*.—Pass. : (*προσ-τάσσομαι* or *προσ-τάττομαι*), p. *προσ-τέταγμα*, (1. aor. *προσ-ετάχθη*).

(*προσ-τίθημι*, f. *προσ-θήσω*), 1. aor. *προσ-έθηκα*, 2. aor. *προσ-έθην*, v. a. [*πρός*; *τίθημι*, "to put or place"] 1. [*πρός*, "to"] ("To put to"; hence) With *πρός*: a. *To put, or lay, beside or with.*—b. *To join on to.*—2. [*πρός*, "in addition"; hence] With Dat. of person:

To add to.—Pass. : (*προστίθεμαι*), 1. aor. *προσ-ετέθην*, 1. f. *προσ-τεθήσομαι*; see *προσκολλάω*.

προσ-τρέχω, (f. *προσ-δράμομαι*), 2. aor. *προσ-έδραμον*, v. n. [*πρός*, "to, up to"; *τρέχω*, "to run"] *To run up to one.*

προσφάτ-ως, adv. [*πρόσ-φάτ-ος*, in force of "new"] ("After the manner of the πρόσφατος"; hence) *In time: Newly, lately, recently.*

προσ-φέρω, (f. *προσ-οίσω*), p. *προσ-ειήνοχα*, 1. aor. *προσ-ήνεγκα*, 2. aor. *προσ-ήνεγκον*, v. a. [*πρός*, "to"; *φέρω*, "to bring"] With Acc. of nearer Object and Dat. of remoter Object: *To bring to.*

προσφερ-ά, *ᾶς*, f. [for *προσφερ-ά*; fr. *προσφέρ-ω*, "to bring to"; hence, "to offer" as an oblation, etc.] *An offering.*

προσ-φωνέω-φωνώ, (f. *προσφωνήσω*), 1. aor. *προσ-εφώνησα*, v. n. [*πρός*, "to"; *φωνέω*, "to speak"] With Dat. of person: *To speak to, address, accost;*—at xxi. 40 supply *αὐτοῖς* after *προσεφώνησε*; cf. xxiii. 2, where *αὐτοῖς* is given.

†*προσωπο-λήπτης*, *λήπτον*, m. [*πρόσωπον*, (uncontr. gen.) *προσώπο-ος*, "a face"; hence, "a person"; *λήπτης*, "one who accepts, an accepter"] *An accepter, or respecter, of persons.*

πρόσ-ώπ-ον, ον, n. [for πρόσ-οπ-ον; fr. πρός, "towards"; root ὥπ (whence ἤψομαι = ὥπ-σομαι, used as fut. of ὅρω), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*:—κατὰ πρόσωπον, before the face, face to face, xxv. 16:—so with follg. Gen., before the face of, in the presence of, iii. 13.—2. Of the earth: *Face, surface*.—3. *A person*.—4. Put pleonastically vii. 45; xiii. 24.

†(προ-τάσσων προ-τάττω, f. προ-τάξω, v. a.) [πρό, "before" in time, "previously"; τάσσω, "to arrange"] ("To arrange previously"; hence) *To appoint, or determine, before or beforehand*.—Pass.: (προτάσσομαι or προ-τάττομαι), p. προ-τέταγμαι; see προτάσσω.

†(προ-τείνω), 1. aor. προέτεινα, v. a. [πρό, "forwards"; τείνω, "to stretch"] *To stretch forwards, to stretch out*:—ὅς δὲ προέτεινας αὐτὸν τοῖς λιμασίν, and when they stretched him forwards (or out)—i.e. by binding him to a post or pillar — *for the thongs (or scourges)* — i. e. so that his back might be more readily exposed to them.

†(προ-τρέπω, f. προ-τρέψω, v. a. [πρό, "forwards"; τρέπω, "to turn"] "To turn for-

wards, urge forwards").—Mid. (προ-τρέπομαι), 1. aor. προ-τρέψαμην, *To urge forwards as one's own especial act; to exhort, etc.*

προ-τυπάρχω, (f. προ-τυπόξω), v. n. [πρό, "before"; τυπάρχω, folld. by part. = τυγχάνω, "to happen or chance"] Folld. by a case of part. ὥν in concord with Subject of verb: *To happen, or chance, to be before or previously*.

προτύπηρχον, imperf. ind. of προτύπαρχω.

πρόφα-σις, σεως, f. [prob. for πρόφαν-σις; fr. προφάνω, "to show forth," through πρό, and φάν, root of φαίνω] ("A showing forth," as an ostensible cause or reason; hence, in a bad sense) *A pretext, pretence, simulation*.

—N.B. Sometimes this word is assigned to πρό, "beforehand"; and φά, a root of φημί, "to speak"; in this case it must be divided πρό-φά-σις, and means, according to its origin, "a speaking beforehand."

προφήτ-εύω, f. προφήτεύσω, 1. aor. προεφήτευσα and ἐπροφήτευσα (see ἀναστατώ at end), v. n. [προφήτ-ης, "a prophet"] ("To be a προφήτ-ης"; hence) *To prophesy*; i. e., a. *To speak, or teach, under the inspiration of the Holy Spirit*.—b. *To foretell, predict*.

προ-φή-της, τού, m. [πρό, in force of "for, instead of"; φῆ, a root of φη-μί, "to speak"] ("One who speaks for, or instead of," another, esp. (in Gr. Test.) for God, and interprets His will, etc.; hence) *A prophet*; i. e. a. An inspired teacher, or preacher, of God's will, etc.—b. One who foretells, or predicts, future events.

†(προ-χειρίζομαι, f. προχειροῦμαι), 1. aor. προ-εχειρίσαμην, p. passa προκεχειρίσμαι, v. mid. [πρό, "without force"; χειρίζομαι, "to take in one's hand"] ("To take in one's hand, to handle"; hence, "to make ready, prepare"; hence) 1. *To appoint, choose, etc.*—2. With second Acc.: *To appoint, etc., one as that which is denoted by the second Acc.*; xxvi. 16.

†(προ-χειρίζω, f. προχειρίζω, v. a. [πρό, "before" in time; χειρίζω, "to handle, take in hand"] "To take before in hand; to prepare before or previously."—Pass.:) P. perf. προκεχειρίσμένως, *Prepared, appointed, or destined before or previously;*—at iii. 20 the readings vary between προκεχειρίσμένον and προκεκηρυγμένον.

†(προ-χειρονέω -χειροτονῶ, v. a.) [πρό, "before" in

time; χειρονέω, "to elect"] ("To elect before or previously"; hence) *To appoint, choose, or select beforehand; to pre-ordain.* — Pass.: P. perf. προ-κεχειρονεόμένως.

†Πρόχορος, ου, m. *Prochorus*; one of the seven deacons of the early Church at Jerusalem; vi. 5.

πρύμν-α, as, f. [πρυμν-ός, "last, hindermost"] ("That which is last or hindermost"; hence) Of a vessel: *The hinder part, poop, stern.*

πρω̄, adv. [akin to πρό "before"] *Early in the morning, at dawn or day-break:*—for ἀπό πρω̄ see ἀπό, no. 7.

πρώρα, as, f. [id.] *The fore-part of a ship, the prow.*

πρώτον, adv. [adverbial neut. of πρώτος, "first"] *In the first place, first of all, first.*

πρώτος, η, ον, sup. adj. [contracted fr. πρό-ἄτος, syncopated fr. πρό-τάτος; fr. πρό, "before," with superlative suffix τάτος] ("Most before," in place, rank, time, etc.; hence) 1. *First, in time, order, etc.*—2. In rank: *First, principal, chief.*—As Subst.: a. Sing.: πρώτος, ου, m. *First, principal, or chief man.*—b. Plur.: πρώτοι, ον, m. *First, principal, or chief men.*

πρώτο-στά-της, τού, m. [πρώτος, (uncontr. gen.) πρώτο-

ος, “first”; στα, a root of ιστημι (neut.), “to stand”] (“He who stands first”; hence) *A leader, or chief, of a party, sect, etc.*

†Πτολεμ-αῖς, αῖδος, f. [Πτόλεμ-ος, “Ptolemy” (= “War”)] *Ptolemais*, i. e. “the city of Ptolemy”; the name given to Acē (called *Acco* at Judges i. 31, and by the Arabs *Akka*) when Ptolemy Sōtēr held possession of Coelō-Syria. In the reign of the Emperor Claudius it became a Roman colony, and was styled *Colonia Claudii Cæsaris Ptolemais*, or merely *Colonia Ptolemais*. Eventually it came into the possession of the knights of St. John of Jerusalem, and is now known as *St. Jean d’Acre*, or simple *Acre*.

†Πύθεν, ωνος, m. [explained by the lexicographer Hēsychius by δαιμόνιον μαγτικόν, i. e.] *A divining demon*; — cf. Luke iv. 33, πνεῦμα δαιμονίου ἀκαθάρτου, “a spirit of an unclean demon.”

†πυκνότερον, comp. adv. [adverbial neut. of πυκνότερος, comp. of πυκνός, “close”; hence, “frequent”] *More frequently, oftener.*

πύλ-η, ης, f. *A gate*, whether actual or figurative.

πύλ-άν, ωνος, m. [πύλ-η, “a gate”] (“That which has a πύλη”; hence) 1. *A gateway,*

gate-tower, which was often separated from the house.—2.

A gate, door.

πν(υ)θ-άνομαι, f. πενθομαι, p. πέπνυσμαι, 2. aor. ἐπιθέμην, v. mid. irreg.: 1. *To hear, learn, understand* by asking or inquiry.—2. *To ask, inquire* [root πνθ, akin to Sans. root BUDH, “to understand”].

πῦρ, πυρός, n. (“The purifying thing”; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root PŪ, “to purify”].

†πῦρ-ά, ἄς, f. [πῦρ, πυρός, “fire”] (“A thing pertaining to πῦρ”; hence, any “place where fire is kindled,” e. g. “a funeral pile, an altar,” etc.; hence, “fire burning on an altar,” etc.; hence) *Fire in general.*

πῦρ-ετός, ετοῦ, m. [πῦρ, πυρός, “fire”; hence, “fever heat”] (“That which pertains to πῦρ”; hence) *A fever.*

πωλέω -ώ, (f. πωλήσω), 1. aor. ἐπωλησα, v. a. *To sell.*

1. πῶς, interrog. adv. *In what way? how?* [akin to Sans. kās, “who?” cf. πόσος].

2. πῶς, enclitic adv. *In any way, at all, by any means* [id.].

βαθδ-ίζω, v. a. [βάθδ-ος, “a rod”] *To beat with a rod; to scourge, etc.*

†**ῥαβδοῦχος**, *ou*, m. [for **ῥαβδό-εχ-ος**; fr. **ῥαβδος**, (un-contr. gen.) **ῥαβδο-ος**, “a rod”; **εχ-ω**, “to have or hold”] (“One who has, or holds, a rod or staff”; hence)

A magistrate's attendant; a beadle or serjeant.

†**ῥαδιούργημα**, *μάτος*, n. [for **ῥαδιούργε-μα**; fr. **ῥαδιούργη-ω**, “to do wrong”] (“That which is done wrong”; hence)

A wicked deed, crime, etc.;—at xviii. 14 strengthened by adj. πονηρόν.

†**ῥαδιούργια**, *ιας*, f. [**ῥαδιούργ-εω**, “to do wrong”] (“The doing wrong”; hence) *Wickedness, want of principle, etc.*

†**Ῥευμάν**, *m.* indecl. *Reymphan*; a heathen deity whom the Israelites worshipped in the wilderness. The passage at vii. 43 refers to Amos v. 25, where the deity is called “Chiun” (a name signifying probably “Statue or Pillar”). Chiun is supposed to be the same as the planet Saturn.

†**Ῥήγιον**, *ou*, n. *Rhegium*; a city near the S. extremity of the Bruttian peninsula in S. Italy, and very nearly opposite to Messana in Sicily. Various etymologies have been assigned by ancient writers for the name; but the most generally received one is that it was derived from the “breaking

asunder” of the coasts of Italy and Sicily at this point —**ῥηγη**, root of **ῥήγνυμι**, “to break asunder.”

ῥηθείς, *εῖσα*, *έν*, P. 1. aor. pass. of *είρω*.

ῥημα, *μάτος*, n. [root **ῥη**, a lengthened form of root **ῥε**, whence **ρέω** = **ερ-ω**, “to say or speak”] (“That which is said or spoken”; hence) 1. *A word, saying, declaration, etc.* — 2. *A thing, matter.*

†**ῥήτωρ**, *τοπος*, m. [id.] (“A speaker”; hence) *A public speaker; a pleader, advocate.*

ῥίπτεω -*ω*, v. a.; a collateral form of **βίπτω**; found only in the pres. and imperf. tenses of the various moods, and in the participles, both in act. and pass. voices; see **βίπτω**.

ῥίπτω, (f. **ῥίψις**, p. **ῥίπτιφα**), 1. aor. **ἔρριψα**, v. a. *To throw, cast.*

†**Ῥόδη**, *ης*, f. [prob. for **Ῥοδη**, contr. fr. **Ῥοδέα**, “a rose-tree”] *Rhodē* or *Rhoda*; the name of the porteress mentioned at xii. 13.

†**Ῥόδος**, *ou*, f. [**ῥόδον**, “a rose”] (“That which appertains to **ῥόδον**”) *Rhodes*, or “Isle of Roses.”

ῥύμη, *ης*, f. *A street, or quarter, of a city;—at xii. 10 **ῥύμην** is Acc. of “Space of place.”*

“**Ῥωμαῖοι**, *ων*; **Ῥωμαῖος**, *α*,

οὐ; Ἡρμαῖος, οὐ; see Ἡρμῆ.

Ῥόμη, ῥη, f. [Gr. form of Lat. "Roma"] *Rome*; the chief city of Italy, and capital of the Roman Empire.—Hence, Ἡρμ-αῖος, ἀλα, αῖος, adj. *Of, or belonging to, Rome; Roman.*—As Subst.: a. Sing.: Ἡρμαῖος, οὐ, m. *A Roman.*—b. Plur.: Ἡρμαῖοι, οὐ, m. plur. *Romans.*

†(βέ-ννύμι, f. βέσσω, 1. aor. ἔρρεσσα, v. a. [root βέ] "To make strong, to strengthen."—Pass.: βέ-ννύμαι), p. ἔρρεσσμαι, (1. aor. ἔρρεσθην, 1. fut. βέσθησομαι): 1. *To be made strong.*—2. Perf. in pres. force: *To have strength or might*—ἔρρεσσο, ἔρρεσσθε, 2. pers. sing. and plur. imperat., (Have strength or might =) *Farewell*; the usual formula employed at the end of a letter; xxiii. 30; xv. 29.

*σάββατον, οὐ (Dat. plur. σάββασι), n. ("Rest, day of rest") Sing. and Plur.: 1. *Sabbath-day, sabbath*—σαββάτου δῆσ, a *Sabbath-day's journey*, is generally reckoned at two thousand cubits = about one English mile.—2. *Week.*

*Σαδδουκαῖοι, οὐ, m. plur. (prob. "Just Ones") *The Sadducees*; a Jewish sect whose tenets were mainly as

thus:—an acceptance of the law of Moses and of the Prophets, but a rejection of the traditions held by the Pharisees; a denial of the Resurrection, of a future state of rewards and punishments, of the existence of good angels and of evil spirits, and of the providence of God. The Jewish historian Josephus states that they were very rigid in the administration of justice, and possessed great influence with their countrymen.

†Σαλαμίς, ἵρος, f. *Salamis*; a city on the E. coast of Cyprus, not far from the site of the modern Famagousta.

σάλ-εύω, (f. σαλεύσω), 1. aor. ἐσάλευσα, v. a. [σάλ-ος, "a tossing motion"] ("To impart a tossing motion to" an object; hence) 1. Act.: a. *To shake, make to totter, cause to reel.*—b. *To agitate, stir up, the populace, etc.*—2. Pass.: (σαλ-εύομαι), p. σεσάλευμαι, 1. aor. ἐσαλεύθην, 1. f. σαλεύθησομαι: a. *To be shaken or tossed about, whether actually or figuratively.*—b. *To be shaken, to totter.*

†Σαλμόνη, ῥη, f. *Salmōnē*; the E. promontory of Crete.

*Σαμάρεια, ας, f. ("Guard, Watch") *Samaria*: 1. The city of that name (Hebrew *Shōmēron*, now *Schemron*), in the tribe of Ephraim, built

by Omri, king of Israel, who named it after Shemer, the former owner of the hill on which it stood; see 1 Kings xvi. 24. It was the capital of the ten tribes; see, also, 2. Σεβαστός at end.—2. The country round the city of Samaria. — Hence, Σαμαρέτης, τοῦ, m. *A man of Samaria; a Samaritan;* — Plur.: *Samaritans.*

Σαμαρέτης, οὐ; see Σαμαρέτια.

†Σάμο-Θράκη, η, f. [Σάμος, (uncontr. gen.) Σάμο-ος, “Samos” (see Σάμος); Θράκη, “Thrace”] (“Samos of Thrace, or Thracian Samos”) *Samothrace* (now *Samothraki* and, corruptly, *Samandraki*); an elevated island in the N. of the *Ægean* Sea (now the *Archipelago*), lying about thirty-eight miles from the coast of Thrace. In more ancient times it was called *Dardania* and *Leucosia*. — N.B. By the ancient Greeks it was also named Σάμος Θρησκεῖη.

†Σάμος, οὐ, f. [said to be an old word signifying “a height”; especially one by the sea-shore] *Samos* (now called *Samo* by the Greeks, and by the Turks *Susam Adası*) a large and elevated island in that part of the *Ægean* Sea (now the *Archipelago*) called the *Icarian*

Sea, and next to Rhodes the most important of the Σκόρδες (*i. e.* “Scattered”) Islands.

*Σαμουήλ, m. indecl. (“Heard of God,” *i. e.* “Granted by God”) *Samuel*; the great prophet and judge of Israel; cf. 1 Sam. i. 20, *etc.*

σάνδαλ-ίον, ιον, n. (dim. in form only) [σάνδαλ-ον, “a flat piece of wood or leather” placed under the sole of the foot, and fastened by straps of leather or hide passing from side to side across the instep; “a sandal”] *A sandal.*

τούρβις, ιός, f. *A board, plank.*

†Σαούλ, m. indecl. (“Asked for or Desired”) *Saul*: 1. The first king of Israel.—2. The original name of St. Paul; see Παῦλος.

†Σάπφειρα, ας (Ionic η), f. (“Fair or Beautiful”) *Sapphira*; the wife of Ananias, who like her husband was struck dead for lying to the Holy Ghost.

σάρκη, σαρκός, f.: 1. *Flesh.* — 2. *Flesh for human nature.* — 3. *Flesh for a person, human being:* — πᾶσα σάρκη, *all flesh*, *i. e.* *all men, every human being.*

†Σάρων, ανός, f. (“A plain”) *Saron* or *Sharon*; the coast of the Holy Land lying between Carmel and

Joppa, celebrated for its fertility.

*Σατανᾶς, ἄ, m. ("Adversary") *Satan*; the chief of the rebellious fallen spirits, the adversary of God and man.

†Σαῦλος, οὐ, m. [Gr. form of Hebrew Σαούλ]; see Παῦλος and Σαούλ.

σε-αυτοῦ, αυτῆς, αυτοῦ (only in sing. number), reflexive pron. of 2. person [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself, etc.*

σεβαστός, μάτος, f. [for σεβαδ-μα; fr. σεβάζομαι = σεβάδ-σομαι, in force of "to worship or adore"] ("That which is worshipped or adored"; hence) *An object of worship, i. e. a deity.*

†1. Σεβαστός, ἦ, ὅν; see 2. Σεβαστός.

†2. Σεβαστός, οῦ, m. [σεβαστός, "venerable, august"] ("Venerable or August One") *Sebastos*, the Gr. equivalent for the Lat. *Augustus*, the family name of the imperial family of the Cæsars after the time of Octavianus, who was the first who bore it. At xxv. 21 and 25 it denotes the Emperor Nero.—Hence, Σεβαστός, ἦ, ὅν, adj. *Of, or belonging to, Augustus; Augustan;*—the distinguishing epithet of a band of Roman soldiers,

given to it in honour of the Emperors; xxvii. 1.—By some the term is supposed to have been given to a cohort raised at Samaria, which city Herod called Σεβαστή (= *Augusta*) in honour of *Augustus*, the second Roman Emperor, who had granted it to him on the death of Antony and Cleopatra. In his history of the Jewish War, Josephus makes mention of a cohort called Σεβαστή being stationed at Cæsarea. If the words at xxvii. 1 mean the cohort (called) *Sebastē*, it will be necessary to regard the former of them as a proper name, and to write it with a capital letter, viz. Σεβαστή.

σεβ-ομαι, (f. σεβήσομαι), v. mid. *To worship, adore* [akin to Sans. root SAP, "to worship"].

σει-σμός, σμοῦ, m. [σει-ω, "to shake"] ("A shaking"; hence, of the earth) *An earthquake.*

†Σεκοῦνδος, οῦ, m. [Gr. form of Lat. *Sēcundus*] *Sēcundus*; a man's name; xx. 4.

†Σελεύκ-εια, εια, f. [Σέλευκος, "Seleucus"] ("The city of Seleucus") *Seleucia*; a city on the sea-coast of Syria, about sixteen miles from Antioch, of which it practically formed the port. It was built by Seleucus I., whose family

reigned at Antioch from the death of Alexander the Great to the close of the Roman republic.

σέλ-ήνη, ἡνης, f. [σέλ-ας, "bright light, brightness"] ("That which has σέλας"; hence) *The moon*;—cf. Lat. *lūna* fr. *lucēo*, "to shine."

†Σέργιος, ου, m. [Gr. form of Lat. *Sergius*] *Sergius*; a Roman praenomen; see 2. Παῦλος.

σημαίνειν, (f. σημαγώ, p. σεσήμαγκα), 1. aor. (ἐσήμηντα and) ἐσήμαινα, v. a. [akin to σῆμα, "a sign, signal"] *To signify, point out, declare.*

σημεῖον, ου, n. [akin to σῆμα, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign.*

σήμερ-ον, adv. *To-day, on this same day*;—τῇ σήμερ-ον ἡμέρᾳ, (on the to-day day; i. e.) *on this very day, on this present day*, Dat. of time "when," xx. 26; see δ, no. 6, a [fr. ἡμέρ-α, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

σιγ-άω -ώ, (f. σιγήσομαι and later σιγήσω, p. σεσιγηκα), 1. aor. ἐσιγησα, v. n. [σιγ-ή, "silence"] *To keep silence, hold one's peace, be silent.*

σιγή, ἡς, f. *Silence.*

σιδηρ-οῦς, ἄ, οὐρ (contr. fr. σιδήρ-ος, ἄ, εον), adj. [σίδηρ-

ος, "iron"] *Of, or made of, iron; iron-.*

*Σιδέν, ὠρος, f. ("Fishing or Fishery") *Sidon* (now *Saïd* or *Saida*); the most celebrated city of Phoenicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, *Tzidon*), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.—Hence, Σιδέν-ιος, ἵα, ἵος, adj. *Of, or belonging to, Sidon; Sidonian.*—As Subst.: †Σιδένιοι, ον, m. plur. With Art.: *The men of Sidon; the Sidonians.*

†Σιδένιοι, ον; see Σιδέν.

τοικάριος, ου, m. [Gr. form of Lat. *sicarius*, "one having a *sica*, or dagger; a dagger-man"; hence] *An assassin, murderer.*

†Σίλας, α, m. [an abbreviation of Σιλονάρος, the Greek form of Lat. *Silvānus*] *Silas*; styled at xv. 22 "a chief man among the brethren." Subsequently he became a companion of the Apostle Paul in his missionary journeys.

τοιλικίνθιον, ον, n. [Gr. form of Lat. *semi-cinctum*] ("A semi-girdle"; hence) *A narrow girdle or apron.*

*Σίμων, *simos*, m. ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas.—2. Surnamed the Cananite or the Zealot, brother of Thaddeus; i. 13.—3. Surnamed *Magus* (or Magician); viii. 9, etc.—4. The tanner; ix. 43, etc.

*Σινᾶ, *sinâ*, n. indecl. (prob. "Pointed or Having peaks") *Sina*; a mountain of Arabia, where God gave the Law to Moses.

τοῖτ-λον, *lou*, n. (dim. only in form) [σῖτος, "corn"] 1. *Corn, grain*; see σῖτος.—2. *Food, victuals*.

σῖτος, *ov*, m. (irreg. plur. σῖτα, *ov*, n.): 1. *Wheat, corn, grain*;—at vii. 12 the readings vary between σῖτα and σῖτια.—2. *Food, victuals*.

σῖων-δω -ῶ, (f. σῖωνήσω and σῖωνήσομαι, p. σιωνίσηκα), 1. aor. ἐσιώπησα, v. n. [σῖωπ-ή, "silence"] *To be in silence, to be silent, to hold one's peace*.

τοκάφ-η, *η*, f. [σκάφ, a root of σκάπτω, "to dig"] ("A thing dug or scooped out"; hence) 1. *A boat, skiff*.—2. *A long-boat or jolly-boat* carried on board a vessel, to be lowered and used as occasion required. From the language at xxvii. 16 the σκάφη of Paul's ship had been blown,

or washed, overboard, and was with difficulty recovered.

σκευή, *η*, f. Of a ship: *Tackle, or tackling*.

σκεῦος, *eos ous*, n.: 1. *A vessel, or implement, of any kind, whether actual or figurative*:—for σκεῦος ἐκλογῆς, see ἐκλογή.—2. *With Art.*: *A collective term for the tackling of a ship*.

σκη-νή, *vn*, f. ("A covering thing"; hence) *A tent or tabernacle*:—ἡ σκηνή μαρτυρίου, the tabernacle of witness or testimony, i. e. the Mosaic tabernacle erected by God's appointment, and containing within it the ark and the two tables of stone. It thus bore abiding testimony to the nature and will of God; vii. 44; cf. Num. ix. 15; xvii. 7; xviii. 2; Exod. xxv. 16, 21; xxxi. 18:—ἡ σκηνή τοῦ Μολόχ, the tabernacle of Moloch, i. e. a tabernacle which the idolatrous Israelites dedicated to Moloch; vii. 43:—ἡ σκηνὴ Δαυΐδ, the tabernacle of David, i. e. the throne of David thus represented as placed beneath a tent, or else his throne. In either case the passage, which is cited from Amos ix. 11, represents the household and church of God (ruled over by the Messiah); xv. 16 [for σκενή; fr. Sans. root **SHAD**]

(original form *SKAD*), “to cover”].

τσκην-ο-ποι-ός, οῦ, m. [σκην-ή, “a tent”; (ο) connecting vowel; ποι-έω, “to make”] *A tent-maker*;—at xviii. 3 τέχνη is Acc. of “Respect” after σκηνοποιοι. The present passage leads to the remark that every Jewish boy was trained to the exercise of some craft.

σκήνω-μα, μάτος, n. [for σκηνο-μα; fr. σκηνό-ω, “to pitch a tent”] (“The pitching a tent”; hence, “a tent”; hence) *A habitation, abode*; cf. 1 Kings viii. 17; Ps. cxxxii. 5.

σκιά, ἄς, f. *Shade, shadow*, whether actual or figurative [akin to Sans. *chhāyā*, “shade”].

σκληρός, ἀ, ὁν, adj. (“Hard”; hence, figuratively) *Hard, difficult, grievous, etc.*;—at ix. 5 σκληρόν is predicated of τρὸς κέντρα λακτίζειν; cf. xxvi. 14.

τσκληρο-τράχηλ-ος, ον, adj. [σκληρός, (uncontr. gen.) σκληρό-ος, “hard”; hence, “stiff”; τράχηλ-ος, “a neck”] *With a stiff neck, stiff-necked*;—at vii. 51 in figurative force = “stubborn, perverse, intractable.”

σκληρ-ῦνε, v. a.: 1. [σκληρός, “hard”] *To make hard, to harden.*—2. Pass. : σκληρ-

ῦνομαι, (p. ἐσκληρυμμαι and ἐσκληρυσμαι), 1. aor. ἐσκληρύνθην, *To be made, or to become, hard*;—at xix. 9 used in figurative force.

σκολίδε, ἀ, ὁν, adj. *Crooked*;—at ii. 40 used in figurative force = “not straightforward, deceitful,” *etc.*

σκότ-ος, εος ον, n. (“The covering thing”; hence) *Darkness* [fr. same root as σκηνή; see σκηνή].

τσκαληκ-ό-βρω-τος, τον, adj. [σκαληξ, σκάληκ-ος, “a worm”; (ο) connecting vowel; βρω, root of βι-βρά-σκω, “to eat”] *Eaten by worms.*

*Σολομών, ὄνος, m. (“Pacifc”) *Solomon*; the son and successor of king David. He reigned over Judah and Israel for forty years from 1015 to 975 B.C.; see 1 Kings xi. 42.

σ-ός, ἡ, ὁν, posses. proun. [σ-ό, “thou or you”] *Belonging to thee, thy, thine, your.*

σουδάριον, ον, n. [Gr. form of Lat. *sudarium*, “a cloth for wiping off perspiration”; hence, generally) *A napkin.*

σοφ-ία, ία, f. [σοφ-ός, “wise”] (“The quality of the σοφός”; hence) *Wisdom.*

(σωάς, σωά, f. σωδσω, p. ἐσωάκα, 1. aor. ἐσωάσα, v. a. *To draw, to draw out or forth*, a sword from its scabbard.—Mid. : σωάσμαι, σωώμαι, f. σωάσσομαι), 1. aor. ἐσωσάμην,

To draw out, etc., as one's own especial act.

σπείρα, ος (Ionic $\eta\varsigma$), f. ("A coil, fold, twist") *A body of soldiers; a cohort.*

σπείρ-μα, μάτος, n. [σπείρ, a root of σπείρω, "to sow"] ("That which is sown"; hence) Of persons: *Seed, offspring, children.*

†(σπερμ-ο-λόγ-ος, ον, adj. [for σπερματ-ο-λόγ-ος (which also is found), and that for σπερματ-ο-λέγ-ος; fr. σπέρμα, σπέρματ-ος, "a seed"; (ε) connecting vowel; λέγ-ω, "to pick"] "Picking seeds, picking up seeds," an epithet of birds; hence, of persons, "picking up scraps of knowledge"; hence, as Subst.:) **σπερμολόγος, ον**, m. *One picking up and retailing scraps of knowledge; an idle, or empty, babbler.*

σπεύδω, (f. σπεύσω, p. ἔ-σπευκα), l. aor. ξσπευσα, v. n. *To hasten, make haste, etc.* [akin to Sans. root CHUD, "to speed, impel"].

σπλάγχνον, ον (mostly plur.), n. ("The inward parts, the inwards," collectively; hence) *The bowels.*

στρυπή, ἵδος, f. *A round plaited basket.*

στράθεις, εῖσα, ἐν, P. l. aor. pass. of ιστημι.

στά-σις, σεως, f. [Ιστημι (as v. n.), "to stand," through

root στα] ("A standing"; hence, as a standing against constituted authority) 1. *Sedition, revolt, rising.*—2. *Contention, dissension, dispute.*

σταυρός-ω-ώ, f. σταυρόσω, l. aor. ξσταύρωσα, v. a. [σταυρός, "a cross"] *To fasten, or nail, to a cross; to crucify.*

τοτέμ-μα, μάτος, n. [for στέφ-μα; fr. στέφ-ω, "to encircle, wreath, or crown"] ("That which encircles," etc., the head; hence) *A wreath, garland, crown of flowers or leaves.*

στεναγ-μός, μοῦ, m. [στενάξω (= στενάγ-σω), "to groan"] ("That which groans"; hence) *A groan, a groaning.*

†(στερ-ός-ω-ώ, f. στερεώσω), l. aor. ξστερέωσα, v. a. [στερέός, "firm, strong"] 1. *To make firm or strong; to strengthen;* iii. 7, 16.—2. *To confirm, establish, etc.*—Pass: **στερε-βομαι** -ούμαι, l. aor. ξστερεάθη; vi. 5.

†**Στέφανος**, ον, m. [στέφανος, "a wreath, garland," etc.] *Stephānos or Stephen; one of the deacons of the Church at Jerusalem (vi. 5), and the first Christian martyr; vii. 59.*

στοά, ἄς, f. ("That which stands" upright, etc.; hence) *A porch, colonnade [like ιστημι, akin to Sans. root STHĀ, "to stand"].*

στοιχ-ῶ -ῶ, (f. **στοιχήσω**), 1. aor. ἐστοίχησα, v. n. [στοῖχος, “a row”] (“To go in a row”; hence) *To walk.*

στόμα, ἄτος, n. *A mouth.*

στράτευ-μα, μάτος, n. [στρατεύ-ω, “to take the field”] (“That which takes the field”; hence) 1. *An army.* —2. *An armed or military force; a body of soldiers.*

στρατ-ηγ-ός, οῦ, m. [for στρατ-αγ-ός; fr. στρατ-ός, “an army”; ἡγ-ω, “to lead”] 1. *A leader or commander of an army; a general.* —2. *A civil magistrate or ruler;* xvi. 20 sq. —3. ‘Ο στρατηγός τοῦ λεποῦ, *The ruler, or captain, of the Temple;* a Jewish officer who had the control of the numerous Priests and Levites who attended the Temple in a prescribed order.—Plur.: *The rulers, or captains, of the Temple,* officers acting under the authority of, and in subordination to, the στρατηγός.

στράτ-ιά, λᾶς, f. [στρατ-ός, “an army”] *A collected army or force; a host, etc.*

στράτ-άτης, ἄτου, m. [στρατ-ό, “an army”] (“One made for an army”; hence) *A soldier.*

τοτρατοπεδ-άρχ-ης, ου, m. [στρατόπεδ-ον, “a camp”; hence, the “Castra Prætoriana” at Rome; ἀρχ-ω, “to command”] (“Commander of

the Castra Prætoriana”; hence, in Gr. Test.) *Praefect, or commander, of the Prætorian cohorts.*

στρέψω, (f. **στρέψω**, p. **ἐστρόφα**), 1. aor. ἐστρέψα, v. a. *To turn;*—at vii. 42 as v. n., and in figurative force.—Mid.: **στρέφομαι**, 2. aor. pass. in mid. force, ἐστρέφην, *To turn one's self, to turn or turn round.*

στρε-ννύε -ννῦμι, (f. **στρώσω**, p. **ἐστρώκα**), 1. aor. ἐστρώσα, v. a. *To spread;*—at ix. 34 supply τὸ κράββατον after στρώσου; see preceding verse [akin to Sans. root STREI, to “spread”].

†**(στω-ίκός**, ἵκη, ἵκον, adj. [for στο-ίκός; fr. στο-ό, “a colonnade, portico”] “Of, or belonging to, a colonnade or portico”; hence, from the school of philosophy founded by Zēnō of Citium, about B.C. 280, who taught in the painted portico (ἡ ποικιλὴ στοά) at Athens) *Stoic.*

σύ, σοῦ (plur. ὑμεῖς, δμῶν), pron. pers. *Thou, you;*—the gen., dat., and acc. sing. are used enclitically [akin to Sans. yush-mad].

συγγέν-εια, εἰας, f. [συγγενής, “akin”] (“The quality, or condition, of the συγγενής”; hence, “relationship”; hence) *Relations, kinsfolk, kinsmen, etc.*

συγ-γεν-ής, *ēs*, adj. [for **συν-γεν-ής**; fr. **σύν**, “with”; **γέν**, root of **γίγνομαι**, “to be born”] (“Born with” another or others; *i. e.* from the same parents or stock; hence) *Of the same family, akin, related.* —As Subst.: **συγγενής**, *ēs* **οὐς** (mostly plur.), m. *A kinsman, relative, relation.*

συγ-κάθημαι, v. mid. [for **συν-κάθημαι**; fr. **σύν**, “together with”; **κάθημαι**, “to sit down”] *To sit down together with another or others.*

συγ-κάλέω -κάλω, (f. **συγ-καλέσω**), 1. aor. **συν-εκάλεσα**, v. a. [for **συν-καλέω**; fr. **σύν**, “together”; **καλέω**, “to call”] 1. Act.: *To call together, assemble, etc.* —2. Mid.: **συγ-καλέομαι -κάλούμαι**, 1. aor. **συν-εκαλεσάμην**, *To call together, or collect, to one's self.*

†(συγ-κάταβαίνω, f. **συγ-κάταβήσομαι**), 2. aor. **συγ-κατέβην**, v. n. [for **συν-κάταβαίνω**; fr. **σύν**, “together or with”; **κάταβαίνω**, “to go down”] *To go down together: —or to go down together with a person. If the last force be assigned to the word at xxv. 5, ἐμοί must be supplied after συγκάταβάντες.*

†(συγ-κάταψηφίζομαι, p. **συγ-κάτεψηφίσμαι**), 1. aor. **συγ-κάτεψηφίσθην**, v. pass. [for **συν-κάταψηφίζομαι**; fr.

σύν, “together with”; **κάταψηφίζομαι**, in force of “to be voted in affirmation; to be affirmed”] (“To be affirmed together with”; hence) *To be reckoned, or numbered, together or along with some other persons; —at i. 26 folld. by μετά and Gen.*

†(συγ-κίνέω -κίνω), 1. aor. **σύν-εκίνησα**, v. a. [for **συν-κίνέω**; fr. **σύν**, in “intensive” force; **κίνεω**, “to move”] (“To move exceedingly”; hence) In bad sense: *To stir up, excite, etc.*

†(συγ-κομίζω, f. **συγ-κομιζώ**), 1. aor. **σύν-εκόμισα**, v. a. [for **συν-κομίζω**; fr. **σύν**, “together”; **κομίζω**, “to carry”] (“To carry together”; hence) *To help, or take part, in carrying to burial; —also (as defined by the Lexicographer Phavorinus) = θάπτω, to bury.*

†συγ-χέω, (f. **συγ-χεύσω**, p. **συγ-κέχυκα**, 1. aor. **σύν-έχενα**), v. a. [for **σύν-χέω**; fr. **σύν**, “together”; **χέω**, “to pour”] (“To pour together”; hence) *To confuse, confound, disturb, throw into confusion.* —Pass.: p. **συγ-κέχυμαι**, 1. aor. **συν-εχύθην**.

†συγ-χῆνω, late form of **συγ-χέω**; ix. 22; see above.

ταύγχυ-σις, **σεως**, f. [**συγχέω**, “to confuse,” through a verbal root **συγχυ**] (“A

confusing"; hence) *Confusion, disturbance.*

συ-ζητέω -ζητεῖ, v. a. [for συν-ζητέω; fr. σύν, "together"; ζητέω, "to seek, to search or examine, together"; hence] With Dat., or πρός with Acc., and with accessory notion of debate, etc.: *To dispute, debate, argue with one, etc.*

τούτητη-σις, σεσις, f. [for συζητε-σις; fr. συζητέω, "to dispute"] *A disputing, debating, etc.; see ζητησις.*—In some editions verse 29 (*καὶ ταῦτα . . . συζητησιν*) of chapter xxviii. is omitted.

συλ-λαλέω -λαλώ, 1. aor. συν-ελαλησα, v. n. [for συν-λαλέω; fr. σύν, "with"; λαλέω, "to talk"] With μετά with Gen.: *To talk, or converse, with.*

συλ-λαμβάνω, f. συλ-ληψ-ομαι, p. συν-είληφα, 2. aor. συν-έλαβον, v. a. [for συν-λαμβάνω; fr. σύν, in "augmentative" force; λαμβάνω, "to take"] 1. Act.: ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*—2. Mid.: (*συλ-λαμβάνομαι*), 2. aor. συν-ελαβόμην, *To seize, etc., as one's own especial act.*—3. Pass.: (*συλ-λαμβάνομαι*, p. συν-είλημμαι), 1. aor. συν-ελήφθην, (1. fut. συλ-ληφθη-σομαι).

συμ-βαίνω, (f. συμ-βήσομαι), p. συμ-βέβηκα, 2. aor. σύν-έβηην,

v. n. [for συν-βαίνω; fr. σύν, "together"; βαίνω, "to go"] ("To go together"; hence)

Of events, etc.: 1. *To come to pass, happen, etc.*—2. Impers.: συνέβη. *It came to pass;*—at xxi. 35 συνέβη has for its Subject the clause βαστάζεσθαι αὐτὸν . . . τοῦ δχλου.

συμ-βάλλω, (f. συμ-βάλω, p. συμ-βέβληκα), 2. aor. συνέβάλον, v. a. and n. [for συν-βάλλω; fr. σύν, "together"; βάλλω, "to throw"] ("To throw together"; hence) 1. Act.: With λόγους expressed or understood: ("To throw words together"; i.e.) *To talk, converse, or consult together; to confer together;*—at iv. 15 folld. by πρός and Acc. of person;—at xvii. 18 with Dat. of person; cf. Lat. conferre sermōnes, or simply conferre.—2. Neut.: *To fall in with, meet with;*—at xx. 14 folld. by Dat. of person dependent on prep. in verb.—3. Mid.: (*συμ-βάλλομαι*), 2. aor. σύν-εβαλόμην, ("To contribute"; hence, with accessory notion of benefit) With Dat. of person: *To profit, benefit, help, aid, etc.*

συμ-βίβάζω, 1. aor. σύν-εβίβάσα, v. a. [for συν-βίβαζω; fr. σύν, "together"; βίβαζω, "to make to go"] ("To make to go together"; hence) 1. *To prove, show, evince, by laying*

arguments together; ix. 22.—
2. *To infer, gather, conclude* from laying circumstances together; xvi. 10.

συμ-βουλεύω, (f. **συμ-βουλεύσις**), 1. aor. **συν-εβούλευσα**, v. a. [for **συν-βουλεῖν**; fr. **σύν**, "with"; **βουλεύω**, "to take counsel"] *To take counsel with another, i. e. to consult one.*—Mid.: (**συμ-βουλεύματι**), 1. aor. **συν-εβούλευσάμην**, ("To take counsel with one's self"; i. e.) *To deliberate, consult, etc.*

συμβούλ-ιον, *lou*, n. [**σύμ-βουλ-ος**, "a counsellor"] ("A thing pertaining to a **σύμ-βουλος**"; hence) *A council, or assembly of counsellors.*

Συμεὼν (a fuller form of **Σίμων**), m. indecl. ("A Hearing") *Symeon*: 1. = **Σίμων**, no. 1.—2. See **Νίγερ**.

(**συμ-πάρδλαμβάνω**), 2. aor. **συμ-πάρελάθον**, v. a. [for **συν-πάρδλαμβάνω**; fr. **σύν**, "with"; **πάρδλαμβάνω**, "to take to one's self"] ("To take to and with one's self"; hence) *To take as a companion, etc.*

τοντο-πάρειμι, v. n. [for **συν-πάρειμι**; fr. **σύν**, "with"; **πάρειμι**, "to be present"] With Dat. of person: *To be present with.*

†(**συμ- περίλαμβάνω**), 2. aor. **συμ-περιέλάθον**, v. a. [for **συν-περίλαμβάνω**; fr. **σύν**, "at the same time"; **περίλαμβάνω**

(= **περί**, "around"; **λαμβάνω**, "to take, or seize, around"; hence, "to embrace") *To embrace at the same time.*

(**τοντο-πίνω**, f. **συμ-πίομαι**), 2. aor. **σύν-πίλιον**, v. a. [for **συν-πίνω**; fr. **σύν**, "with"; **πίνω**, "to drink"] With Dat. of person: *To drink with.*

(**συμ-πληρόω** -**πληρώω**, f. **συμ-πληρόσιω**), v. a. [for **συν-πληρόω**; fr. **σύν**, denoting "completeness"; **πληρόω**, "to fill"] ("To fill completely"; hence) Of time: 1. *To fulfil, accomplish.*—2. Pass.: *To be fully come, to arrive.*—Pass.: **συμ-πληρόματι** -**ρεύματι**, (p. **συμ-πεπλήρωματι**).

συμ-φέρω, f. **συν-οίσω**, p. **συν-επήνοχα**, v. a. and n. [for **συν-φέρω**; fr. **σύν**, "together"; **φέρω**, "to bring"] 1. Act.: *To bring together, to collect;* xix. 19.—2. Neut.: *To be of use; to be profitable or advantageous.*

(**συμφέρων**, **ουσα**, or, P. pres. of **συμφέρω**.—As Subst.:) **συμφέροντα**, *ων*, n. plur. With Art.: *The things that are profitable or advantageous;* cf. **συμφέρω**, no. 2.

συμ-φωνέω -**φωνῶ**, f. **συμ-φωνήσω**, 1. aor. **συν-εφόνησα** [for **συν-φωνέω**; fr. **σύν**; **φωνέω**, "to sound"] 1. [**σύν**, "together"] ("To sound together, or agree in sound";

hence) a. *To agree together.* —b. Impers. 1. aor. Pass.: συνεφωνήθη: With Dat. of agent: (*It*) *hath been agreed together by*; i. e. *an agreement has been made by*;—at v. 9 the Subject of συνεφωνήθη is the clause πειρόσαι τὸ πνεῦμα Κυρίου.—2. [σύν, “with”] (“To sound with”; hence) *To agree, or coincide, with.*

†(συν-ψηφίζω), 1. aor. συν-εψήφισα, v. a. [for συν-ψηφίζω; fr. σύν, “together”; ψηφίζω, “to reckon or count” by means of pebbles] *To reckon together, to count up.*

σύν, prep. gov. dat. only. *With, together with*:—for σὺν-αὐτῷ, etc., see 1. d, no. 7.

σύν-ἄγω, f. σύν-άξω, 2. aor. συν-ήγαγον, v. a. [σύν, “together”; ἄγω, “to lead”] (“To lead together”; hence) 1. Act.: a. *To collect, gather.* —b. *To gather together, gather, assemble, etc., a body of persons.*—2. Pass.: σύν-ἄγομαι, p. συν-ήγμαι, 1. aor. συν-ήχθην, *To be collected or gathered together; to come, or go, together in a body.*

σύν-ἄγ-ωγ-ή, ἥς, f. [for συν-αγ-αγ-ή; fr. σύν, “together”; ἄγ (root of ἄγω, “to lead”) reduplicated] (“A leading, or gathering, together”; hence, “that which is gathered together”; hence, “an assembly”; hence, “a

place of assembly”; hence) Of the Jews: *A synagogue*, i. e. the place where they assembled for their religious services.

(σύν-αθροίζω, f. σύν-αθροίσω), 1. aor. σύν-ήθροισα, v. a. [σύν, “together”; ἀθροίζω, “to collect”] *To collect together, assemble.*—Pass.: (συν-αθροίζομαι), p. συν-ήθροισμαι, (1. aor. συν-ηθροίσθην, 1. fut. συν-αθροίσθομαι).

†(σύν-ἄλιξω, 1. aor. σύν-ήλιξα, v. a. [σύν, in “strengthening” force; ἄλιξω, “to gather together, assemble”] (“To gather together, assemble.”)—Mid.:) συν-ἄλιξμαι, *To gather together or assemble to one's self or as one's own act*;—at i. 4 supply *αὐτούς* after συνάλιξμενος.

†(σύν-αλλάσσω (or σύν-αλλάττω, f. σύν-αλλάξω, 1. aor. σύν-ήλλαξα), v. a. [σύν, in “strengthening” force; ἀλλάσσω, “to change, alter”] (“To change, alter”; hence) *With reference to previous contention: To reconcile, etc.:*—with follg. eis, *to reconcile and bring into*; see σύνελαύνω.

(σύν-ἄναβαίνω), 2. aor. σύν-ἀνέβην, v. n. [σύν, “together with”; ἀναβαίνειν, “to go up”] *With Dat. of person: To go up to a place together with one.*

(σύν-αντάν -αντῶ), f. σύν-

αὐτήσω, (p. σὺν-ήντηκα), 1. aor. σύν-ήντησα [σύν, in "strengthening" force; ἀντδει, "to meet"] With Dat.: 1. *To meet*.—2. *To happen to, befall one*.

(σύν-αρπάζω, f. σύν-αρπάσω, p. σύν-αρπάκα), pluperf. σύν-ηρπάκειν, v. a. [σύν, in "strengthening" force; ἀρπάζω, in force of "to seize," etc.] 1. *To seize, seize upon, etc.*—2. Pass.: Of a ship: *To be caught by a storm, etc.*—Pass.: (σύν-αρπάζομαι), 1. aor. σύν-ηρπάσθην.

σύνδε-σμος, σμου, m. [συν-δέω, "to bind together"] ("That which binds together"; hence) *A bond*;—at viii. 23 used figuratively.

τονδρομ-ή, ἡς, f. [for συνδράμ-ή; fr. συμτρέχω, "to run together," through a verbal root συνδράμι] *A running together*.

σύνεδράμον, 2. aor. of συντρέχω.

σύνεδρο-ον, ον, n. [σύνεδρια, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc.

In Gr. Test., a. A council of the elders, etc., in each city for the purpose of deciding lesser matters.—b. The great council of the nation in which sat the High Priest, those who had

filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

σύνειδ-ησις, ἡσεως, f. [συνειδ-είν, "to know with one's self"; i. e. "to be conscious"] ("A being conscious"; hence) *Conscience*.

σύνειδώς, νία, ὁς, P. of σύνειδα.

σύν-ειμι, imperf. συν-ην, (f. συν-έσομαι), v. n. [σύν, "with"; ειμι, "to be"] With Dat. of person: *To be with one*.

(σύν-έκδημος, ἔκδημον, adj. [σύν, "together with"; ἔκδημος, "away from one's people"; hence, "away from home, on a journey, travelling"] "Away from home with" one; "on a journey, or travelling with" one.—As Subst.): σύνέκδημος, ον, m. *A fellow-traveller, a companion in travel*.

†(σύν-ελαύνω, f. σύν-ελάσω, p. σύν-ελήλακα), 1. aor. σύν-ήλασα, v. a. [σύν, in "augmentative" force; ἐλαύνω, "to drive"] ("To drive greatly"; hence) *To urge earnestly; to*

compel by persuasion ;—at vii. 26 the readings vary between *συνήλασεν* and *συνήλασσεν*; see *συναλλάσσω*.

†(*συν-επίτιθεμαι*), 2. aor. *σύν-επεθέμην*, v. mid. [*σύν*, “together with”; *επίτιθεμαι* (mid.), “to throw one's self upon”] (“To throw one's self upon together with” another or others; hence) *To make a joint attack; to join in an attack*;—at xxiv. 9 the readings vary between *σύνεπέθεντο* and *σύνέθεντο*: in the former case the Jews are represented as uniting with Tertullus in his accusation; in the latter as assenting to what he said.

†*σύν-έπομαι*, imperf. *σύν-επόμην*, v. mid. [*σύν*, “together with”; *έπομαι*, “to follow”] (“To follow together with” one; hence) With Dat.: *To accompany*.

σύν-έρχομαι, (f. *σύν-ελεύσομαι*), p. *σύν-ελήλυθα*, plur. *σύν-εληλύθειν*, 2. aor. *σύν-ήλθον*, v. n. [*σύν*, “together,” also “with”; *έρχομαι*, “to come or go”] 1. *To come, or go, together; to assemble, etc.*—2. With Dat. or *σύν* with Dat.: *To go, or come, with; to accompany, etc.*;—at xxi. 16 the Subject of *συνήλθον* is *τινές* which is to be supplied before the partitive Gen. *τῶν μαθητῶν*, and with which *ἴγοντες* agrees.

σύν-εσθίω, v. n. [*σύν*, “with”; *έσθιω*, “to eat”] With Dat.: *To eat with or in the company of*.

σύν-τός, *τή*, *τόν*, adj. [for *συνί-τός*; fr. *συνί-ημι*, “to understand”] (“Understanding”; hence) *Prudent, intelligent, sagacious*.

σύν-ευδοκέω -*ευδοκῶ*, v. n. [*σύν*, “with”; *ευδοκέω*, “to be well pleased”] 1. With Dat. of thing: *To be well pleased with, consent to, approve of*.—2. Alone: *To consent, assent, approve*; xxiii. 20.

†(*σύν-εφίστημι*, f. *σύν-επίστησω*), 2. aor. *σύν-επέστησα*, 2. aor. *σύν-επέστηη*, v. (a and) n. [*σύν*, “together”; *έφιστημι* (as v. n.), “to stand up”] (“To stand up together”; hence) In a bad sense: *To rise up in a violent way*; xvi. 22.

σύν-έχω, f. *σύν-έξω*, 2. aor. *σύν-έσχον*, v. a. [*σύν*, “together”; *έχω*, “to have or hold”] (“To hold together”; hence) 1. *To hold fast, hold: —σύνεσχον τὰ ὀτα, held, or stopped, their ears*, vii. 57.—2. Pass.: a. *To be taken, or seized, with a disease, etc.*; xxviii. 8.—b. *To be constrained, urged, pressed*.—Pass.: *σύν-έχομαι*, (1. aor. *σύν-εσχέθην*, 1. fut. *συ-σχέθησομαι*).

σύνηκα, 1. aor. ind. of *συνίημι*.

σύνήν, 2. aor. ind. of *συνίημι*.

τούν-θρύπτω, v. a. [σύν, in “augmentative” force; θρύπτω, “to break to pieces”] *To break utterly to pieces; to crush.*

σύνθέάν, οὐσια, δύν, P. 2. aor. of *συνοράω*.

σύντέατ, inf. pres. of *συνίημι*.

σύν-ίημι, f. **σύν-ήσω** (and **σύν-ήσομαι**, p. *σύν-είκα*), 1. aor. **σύν-ήκα**, 2. aor. *συνήν*, v. a. and n. [σύν, “together”; ίημι, “to send”] (“To send, or bring, together”; hence, with reference to the mind or mental powers) *To perceive, understand, comprehend.*

σύνίσται, 3. pers. plur. pres. subj. of *συνίημι*.

τούν-οδεύει, v. n. [σύν, “with”; ὁδεύω, “to journey”] With Dat. of person: *To journey, or travel, with.*

σύν-οίδα, perf. without pres., and in pres. force, v. n. [σύν, “with”; οἴδα, “to know”] (“To know with, or in common with” another; hence) *To be privy to a thing.*

τούν-ομιλέω -ομιλῶ, v. n. [σύν, in “strengthening” force; διμιλέω, “to be with”; hence, “to hold converse with”] With Dat. of person: *To hold*

converse with; to converse, or talk, with.

τούν-ομορέω -ομορῶ, v. n. [σύν, “with”; διμορέω, “to have the same border or boundary”] (“To have the same border, or boundary, with” something; hence) With Dat. of thing: *To adjoin; to be close or adjoining to.*

(σύν-οράω -ορῶ, f. **σύν-θέομαι**, p. *σύν-εώρακα*, 2. aor. **σύν-εῖδον**, v. n. and a. [σύν; ὄρδα] 1. Neut.: [σύν, “together”; ὄρδα, “to see”] (“To see together; to take a general view or glance”; hence) *To consider, reflect.*—2. Act.: [σύν, in “strengthening” force; ὄρδα, “to perceive”] *To perceive, to become acquainted with, to be aware of;*—at xiv. 2 supply τοῦτο as the Object of *συνίδοντες*.

συν-τελέω -τελῶ, f. *συντελέσω*, 1. aor. **σύν-ετέλεσα**, v. a. [σύν, in “strengthening” force; τελέω, “to bring to an end”] *To bring quite to an end; to finish, end.*—Pass.: **συν-τελέομαι -τελοῦμαι**, 1. aor. *σύν-ετελέσθην.*

(συν-τίθημι, f. συν-θήσω, v. a. [σύν, “together”; τίθημι, “to put”] “To put, or place, together”).—Mid.: (συντίθεμαι), 2. aor. **σύν-εθέμην**, (“To put together for one’s

self" with some one else; hence) *To agree, etc., about doing something* :—*συνίθεντο τοῦ ἐρωτῆσαι, they agreed for the purpose of asking*, i. e. to ask; xxiii. 20, see δ, no. 8, a; for xxiv. 9 see σύνεπιτίθημι.

τοντομένος, adj. [σύντομος, "concise"] ("After the manner of the σύντομος"; hence) *Concisely, briefly.*

συν-τρέχω, (f. συν-δράμονται, sometimes συν-θρέξομαι), 2. aor. σύν-έδραμον, v. n. [σύν, "together"; τρέχω, "to run"] *To run together.*

†(σύντροφος, ου, adj. [for σύντρεφ-ος; fr. σύντρεφ-ω (= σύν; τρέφω), "to feed with" another;—pass., "to be brought up, or reared, with" another] "Brought up, or reared, with" another.—As Subst. :) ("One brought up, etc., with" another; hence) 1. *A foster-brother.*—2. *A youthful companion, play-fellow.*

†σύνεμ-οσία, οσίας, f. [for συνεμ-οσία; fr. συνέμ-νυμι, "to swear together"; hence, in bad sense, "to conspire"] ("A conspiring"; hence) *A conspiracy, league.*

†Σύρακούσαι, ὄν, f. plur. *Syracuse* (now *Siracusa*); the chief city of Sicily.

Σύρ-ια, ιας, f. [Σύρ-οι, "the Syrians"] *The country of the Syrians; Syria.*

†Σύρτις, εως, f.: 1. *A sand-bank in the sea.*—2. *Syrtis Major* (now *Sidra*), near Cyrenaica; and *Syrtis Minor* (now *Cabes*), near Byzacēnō;—at xxvii. 17 the Syrtis Major is intended.

σύρω, (f. σύρω, p. σύρυκα), v. a. *To draw, drag.*

(συ-στέλλω, p. σύν-έστειλα, 1. aor. σύν-έστειλα, v. a. [for σύν-στέλλω; fr. σύν, "together"; στέλλω, "to arrange"] ("To arrange together"; hence) *To wrap, or wind up, closely; to shroud.*

(συ-στρέψω, f. συ-στρέψω), 1. aor. σύν-έστρεψα, v. a. [for σύν-στρέψω; fr. σύν, "together"; στρέψω, "to twist, turn"] ("To twist, or turn, together"; hence) *To roll together or up; to collect, gather.*

†συστρεφ-ή, ἡς, f. [for συστρεφ-ή; fr. συστρεφ-ω, "to twist together, roll up"] ("A twisting together, a rolling up";—pass., "that which is twisted together or rolled up"; hence, "a body, or crowd, of persons; hence) In a bad sense: 1. *A seditious meeting, a mob.*—2. *A band of conspirators:—ποιεῖν συστρεφήν, to make a band of conspirators; i. e. to band together.*

†Συνχέμ, m. indecl. ("Back or Ridge") *Sychem or She-*

chem: 1. A city of Samaria, in the land of Ephraim, between Mount Ebal and Mount Gerizim. Its modern name is *Nabbus* = Νέαροις, "New Town"; see Σαμάρεια, no. 2.—2. *The son of Emmor or Hamor*; vii. 16; cf. Gen. xxxiv. 2.

σφάγ-η, ης, f. [σφάζε, "to slay," through root σφαγ] *A slaying or slaughtering; slaughter.*

τοφάγ-ιον, ιον, n. [id.] ("That which is slain"; hence) *A sacrificial victim.*

σφόδρ-α, adv. [adverbial neut. plur. of σφόδρ-ός, "excessive"] *Excessively, exceedingly, very greatly.*

τοφόδρ-άς, adj. [σφόδρ-ός, "excessive"] ("After the manner of the σφόδρός"; hence) *Excessively, exceedingly, very greatly.*

τοφύρον, οῦ, n. *An ankle.*

τχεδόν, adv. *Nearly, almost.*

σχίσω, (f. *σχίσω*), 1. aor. *ξσχίσα*, v. a. ("To cut, cleave, split"; hence, "to rend, cleave, split asunder"; hence) *To part, divide*;—at xiv. 4; xii. 25 in figurative force.—Pass. : *σχίσματα*, (p. *ξσχίσματα*), 1. aor. *ξσχίσθην* [akin to Sans. root *CHNID* (*σχίζω* = *σχίδ-σω*), "to cut"].

σχον-ιον, ιον, n. dim. [σχον-ος, "a rush"; hence,

"a rope or cord" made of twisted rushes; hence) *A small rope or cord; also, a rope, or cord, generally.*

τοχελή, ης, f. ("Leisure"; hence, as that in which leisure is employed, "a learned discussion, disputation"; hence, of the place in which such discussions were held) *A school.*

σωζόμενος, η, ον, P. pres. pass. of *σάζω*. — As Subst.: *σωζόμενοι*, ον, m. plur. With Art.: *The saved, the partakers of salvation*; ii. 47.

σώ-ζω, f. *σώσω*, p. *σέσωκα*, 1. aor. *ξσωσα*, v. a. [σώ-ς, "safe"] ("To make safe"; hence) *To save, in the fullest meaning of the term*; — at xvi. 31 *σωθῆση* takes the person of its nearest Subject, viz. *σύ*. — Pass. : *σώ-ζομαι*, p. *σέσωσμαι*, 1. aor. *ξσάθην*, 1. f. *σωθήσομαι*.

σώμα, *άτος*, n. *A body.*

τΣώνατρος, ου, m. *Sōpātrēs* or *Sōpāter*; a Bercean, one of Paul's companions; xx. 4.

Σωσθένης, *εος* *ους*, m. *Sōsthēnes*; "the chief ruler of the synagogue" at Corinth, who was beaten by the Greeks before Gallio's judgment-seat. It is held by some that he was subsequently converted to Christianity. The name, however, was a common one, and there is

nothing to identify him with the Sosthēnes mentioned at 1 Cor. i. 1.

*σωτήρ, τῆμος, m. [σώζω, "to save"] ("One who saves"; hence) *A saviour.**

*σωτηρία, ἵα, f. [σωτήρ, "a saviour"] ("The thing pertaining to a σωτήρ"; hence) *Salvation.**

σωτήριον, οὐ; see σωτήριος.

*σωτηρίος, ἵα, ἵον, adj. [σωτήρ, "a saviour"] ("Pertaining to a σωτήρ"; hence) *Bring-ing salvation.*—As Subst.: *σωτήριον, οὐ, n. ("The thing pertaining to a σωτήρ"; hence) *Salvation;* xxviii. 28.**

*σωφρο-σύνη, σύνης, f. [for σωφρον-σύνη; fr. σώφρων, σώφρον-ος, "sound in mind"] ("The quality of the σώφρων"; hence) *Soundness of mind, discreetness, soberness.**

*Ταβέρναι, ὧν, f. plur. [Gr. form of Lat. *Tābernae*, "Taverns"] With τρεῖς: *Three Taverns*; the name of a place on the Appian Way in Italy.*

†*Ταβίθη, f. indecl. *Tabitha*; see Δορκδ.*

†*τακ-τός, τή, τόν, adj. [for ταγ-τός; fr. τάσσω, in force of "to appoint," through root ταγ] *Appointed, set, fix-ed, settled.**

τάπεινοφρο-σύνη, σύνης, f. [for τάπεινοφρον-σύνη; fr.

*τάπεινόφρων, τάπεινόφρον-ος, "lowly in mind"] ("The quality of the τάπεινόφρων"; hence) *Lowliness of mind, humility.**

*τάπεινω-σις, σεως, f. [lengthened fr. τάπεινο-σις; fr. τάπεινό-ω, in pass. "to be humble"] ("A being humble"; hence) *Humility, lowliness.**

*ταράσσω (τάραττε), (f. ταράξω), 1. aor. ἐτράπαξ, v. a. *To disturb, trouble, whether physically or mentally.*—Pass.: *ταράσσομαι (τάραττομαι), p. p. τετράργυμα, 1. aor. ἐταράχθην, (l. f. ταραχθήσομαι) [akin to Sans. root TRAS, "to tremble"; — in causative force, "to cause to tremble, to frighten"].**

*ταράχη-ος, οὐ, m. [for ταραχ-ος; from ταράσσω, "to stir up," through verbal root ταραχ] ("A stirring up"; hence) *Confusion, tumult, disturbance, stir.**

†*Ταρσός, ἔος; see *Tarsos*.*

†*Ταρσός, οὐ, f. *Tarsōs*; the chief city of Cilicia in Asia Minor, the birth-place of St. Paul.—Hence, *Ταρσ-ένις, ἔος, m. A man of *Tarsos*.**

*τάσσω (τάττε, f. τάξις, p. p. τέταχα), 1. aor. ἐτράξ, v. a. [for τάγσω; fr. root ταγ] ("To order, set in order, ar-range"; hence, "to appoint" to a military office; hence) 1.: a. With Objective clause: *To appoint, order, determine, de-**

oide that a person should do, etc., or that something should be done, etc.—b. Impers. Pass.: *τέτακται*, (*It*) has been appointed;—at xxii. 10 the Subject of *τέτακται* is the clause *ὅν τοιῆσαι*, where *ὅν* is attracted to the case of the antecedent *τάντων*, i. e. to the Gen., instead of being in Acc. (ā) as required by the rules of grammatical construction.—2. With *εἰς* and Acc.: a. *To assign*, or *ordain*, to a thing.—b. *To dispose*, or *adapt*, for a thing.—3. Mid.: *τάσσομαι* (*τάττομαι*), f. *τάξουμαι*, 1. aor. *έταξάμην*, *To appoint*, *arrange*, *fix*, etc., for one's self, etc., or as one's own act; xxviii. 23.—4. Pass.: *τάσσομαι* (*τάττομαι*), p. *τέταγμαι*, (1. aor. *έτράχθην*, f. *ταχθήσομαι*) [akin to Sans. root *TAKSH*, in force of “to prepare, form”].

ταῦρ-ος, *ov*, m. *A bull* [akin to Sans. *sthūr-in*, “a beast of burden”].

1. *ταῦτα*, nom. and acc. neut. plur. of *οὗτος*.

2. *ταῦτά*, contr. fr. *τὰ αὐτά*; see *αὐτός*.

τάχιστα; see *τάχη*.

τάχ-ος, *eos ous*, n. [*τάχ-ός*, “*swift*”] (“*A being swift*; hence) *Swiftness, speed*;—adverbial expression: *ἐν τάχει*, *speedily, with speed*.

τάχν, adv. [adverbial neut.

of *τάχης*, “*quick*”] 1. *Quickly, speedily, with speed or haste*.—2. Sup. : *Most quickly or speedily* :—for *ἐσ* *τάχιστα*, xvii. 15, see *ἐσ*, no. 7. (Comp.: *τάχιον*); Sup.: *τάχιστα*.

τέ, conj. *And* :—*τέ . . . τέ*, also, *τέ . . . καί, δοθ . . . and* [like Lat. *que*, akin to Sans. *eka*, “*and*”].

τεθνάναι (for *τεθνηκέναι*), perf. inf. of *θνήσκω*.

τεθνηκώς, *νία, ὁς*, P. perf. of *θνήσκω*.

τεῖχος, εος ous, n. *A wall of a town, etc.*

τεκμηρίον, ον, ον, n. *A sure sign or token; a positive proof.*

τέκ-νον, νου, ον. [*τεκ*, a root of *τίκτω* (of a female parent), “*to bring forth*”] (“*That which is brought forth*; hence) *A child, whether male or female*.

τελει-ώ -ῶ, (f. *τελειώσω*), p. *τετελείσκα*, l. aor. *έτελείσθα*, v. a. [*τέλει-ος*, “*perfect*”] (“*To make τέλειος*; hence) *To complete, accomplish, fulfill*.

τελευτ-άω -ῶ, (f. *τελευτήσω*), p. *τετελεύτηκα*, l. aor. *έτελεύτησα*, v. a. [*τελευτή*, “*an end*”] (“*To bring to an end; to end*; hence, with ellipse of *τὸν βίον*, “*the life*”; so always in Gr. Test.) *To bring one's life to an end, to die*.

τελ-έω -ώ (f. τελέσω, Attic τελώ), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-os, “an end”] (“To bring to an end, to finish”; hence) *To accomplish, fulfil.*

τέρας, ἄτος, n. *A wonder, marvel, portent.*

†Τέρτυλλος, ου, m. [Gr. form of Lat. *Tertullus*] *Ter-tullus*; an advocate employed by the Jewish rulers to accuse Paul before Felix; xxiv. 1. 2.

τεσσάρ-ά-κον-τα, num. adj. indecl. [τέσσαρ-ες, “four”; (a) connecting vowel; κον (= ḡan in Sans. *da-ḍan*), “ten”; τα, suffix (= Lat. *tus*, “provided with”; and hence, literally, “provided with four tens”)] *Forty*; —at xiii. 21 τεσσαράκοντα ἔτη is Acc. of “Duration of time.”

†τεσσαράκοντα-ετ-ής, ἔς, adj. [τεσσαράκοντα, “forty”; ἔτ-ος, “a year”] *Of, pertaining to, or extending over, forty years.*

τεσσάρ-ες (τέτταρ-ες), a, num. adj. plur. *Four*. — As Subst.: τεσσάρες, ἀν, m. plur. *Four men* [akin to Sans. *chatur*, “four”].

† τεσσάρες - καὶ - δέκατος, δέκατη, δέκατον, adj. [τέσσαρ-ες, “four”; καὶ, “and”; δέκατος, “tenth”] (“Four and tenth”) *Fourteenth*:

—τεσσαρεσκαιδεκάτην ἡμέραν προσδοκῶντες, *looking for the fourteenth day*, xxvii. 33. The fourteenth day of a storm is said to have been regarded by the ancients as its crisis, i. e. the time at which it would either subside, or else, increasing in force, destroy those exposed to it.

τέταρ-τος, τη, τον, num. adj. *Fourth* [akin to Sans. *chatur-tha*, “fourth”; cf. Lat. *quar-tus*].

†τετράδ-ῖον, ιον, n. [τετράδs, τετράδ-os, “the number four”] (“A thing pertaining to τετράδs”; hence, “a number of four persons”; hence) *For Lat. “quaternio”*: Milit. t. t.: *A band of four soldiers, quaternio.*

τετράκισ-χιλίοι, χιλίαι, χιλία, num. adj. plur. [τετράκις, “four times”; χιλίοι, “a thousand”] (“Four times a thousand”; i. e.) *Four thousand.*

τετρ-α-κόσ-ιοι, ιαι, ια, num. adj. plur. *Four hundred* [τέτταρες (in composition τετρ), “four”; (a) connecting vowel; κος = κατ fr. Sans. *çat-a*, “a hundred”; see διακόσιοι].

τετρ-ά-ποντς, πονη, adj. [τέτταρες (in composition τετρ), “four”; (a) connecting vowel; πούς, “a foot”] *Having, or with, four feet; four-*

footed. — As Subst. : τετρά-
ποδα, *ov.*, n. plur. *Four-
footed beasts, quadrupeds.*

τετρ-άρχ-ης, *ov.*, m. [τέσσαρ-
ες (in composition *τετρ*),
“four”; ἀρχ-ω, “to command
or rule over”] (“A ruler over
one out of four parts of a
country or kingdom which was
beforetime under a single
sovereign”; but, in Gr. Test.,
of one who rules over any
portion of a country, and is
nearly equivalent to “king”)
A tetrarch.

τέχ-νη, *vn.*, f. [for τέκ-νη;
fr. τίκτω, “to beget; to bring
forth”; hence, generally, “to
produce, bring about,” etc.,
through root τεκ] (“A pro-
ducing or bringing about”;
hence) 1. *Skill, art, craft in
workmanship, etc.* — 2. *An art,
craft, trade.*

τέχν-ίτης, *ivou.*, m. [τέχνη-η,
“an art”] (“One who
exercises a τέχνη”; hence)
*An artificer, craftsman, work-
man.*

τηρ-έω -ῶ, f. *τηρίσω*, p.
τετήρηκα, 1. aor. ἐτήρησα, v. a.
[τηρ-ός, “a watch or guard”]
1. *To watch, guard, keep,
preserve.* — 2. *To keep, keep
back, retain.* — 3. Of a com-
mand, etc.: *To observe, keep,
perform, obey.* — Pass.: *τηρ-
όμαι -ούμαι*, (p. *τετήρημαι*),
1. aor. ἐτηρίθησα, (1. fut.
τηρηθήσομαι).

τήρη-σις, *σεως*, f. [for τήρη-
σις; fr. τηρέ-ω, “to watch,
guard”] (“A watching or
guarding”; hence) 1. *Custody,
hold.* — 2. *A place of custody,
a prison.*

τί-θη-μι, f. *θήσω*, p. *τέθειμα*,
1. aor. (found only in indie.)
ἔθηκα, 2. aor. ἔθην, v. a.: 1.
To put, place, set. — 2. With
second Acc.: *To render,
make, etc., an object that
which is denoted by the second
Acc.* — 3. With els and Acc.:
*To constitute, appoint, ordain
for something;* xiii. 47. — 4.
Mid.: a. *To put, place, set as
one's own especial act.* — b.
With second Acc.: *To make,
or appoint (by one's own
especial act), an object that
which is denoted by the second
Acc.*; xx. 28. — c. *To
intend, purpose;* xix. 21. — d.
Folld. by *βουλήν*: *To give
counsel or advice; to coun-
sel, advise.* — Mid.: (*τίθεμαι*,
f. *θήσομαι*), 2. aor. *ἔθεμην*. —
Pass.: *τί-θε-μαι*, (p. *τέθειμα*).
1. aor. ἐτέθην, (1. f. *τεθήσομαι*)
[lengthened and strengthened
fr. root θε, akin to Sans. root
DHĀ, “to put”].

τίμ-άς -ῶ, f. *τιμήσω*, (p.
τετίμηκα), 1. aor. ἐτίμησα, v. a.
[τίμ-ή, “honour”] *To honour.*
τί-μη, *μῆς*, f. [*τι-ω*, “to
honour”; also, “to value”]
1. (“That which honours”;
hence) *Honour.* — 2. (“A

valuing" ; hence) *Value*, *price* of a thing.

τιμ-λος, *la*, *ios*, adj. [τιμ-ή, "honour"; also, "value"] ("Pertaining to τιμή"; hence) 1. *Honourable*; *held in honour*.—2. *Valuable*, *precious*, *dear*;—at xx. 24 in figurative force.

Τιμ-ό-θεος, θέου, m. [τιμ-δω, "to honour"; (o) connecting vowel; Θεός, "God"] ("One honouring God") *Timotheus* or *Timothy*; a man's name; cf. xvi. 1.

†Τιμ-ων, *ωνος*, m. [τιμ-ή, "honour"] ("One having honour") *Timōn*; one of the deacons of the early Church at Jerusalem; vi. 5.

†τιμωρ-έω -ώ, (f. *τιμωρίσω*, p. *τετιμωρηκα*), v. a. [τιμωρ-ός, "an avenger"] ("To be a τιμωρός"; hence) *To punish*.—Pass. : (τιμωρ-έομαι -σύμαι, p. *τετιμωρημαι*), 1. aor. *ἐτιμωρήθην*, (1. fut. *τιμωρηθήσομαι*).

1. *τις*, *τι* (Gen. *τινός*), indef. pron.: 1. *Some*, *any*.—2. *A certain person or thing*.—As Subst.: a. Masc.: (a) *Some one*, *a certain person*, *any one*.

—(b) Plur.: *Some persons*, *some*.—b. Neut.: (a) Sing.: *Something*, *anything*.—(b) Plur.: *Certain things*.

2. *τις*, *τι* (Gen. *τινός*), interrog. pron.: 1. *Who*, *which*, *what*?—Adverbial neut.: *τι*,

Why? *wherefore*?—As Subst.:

a. Masc.: *τις*, *Which person*, *what person*? *who*?—b. Neut.: *τι*, *What thing*? *what*?—2. *Which*, or *whether*, of the two.—As Subst.: *τι*, *Which*, or *whether*, of two things.

τοιούτος, *τοιαύτη*, *τοιούτο*, (Gen. *τοιούτου*, *τοιαύτης*, *τοιούτου*, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: a. *τοιούτος*, *ον*, m. *Such a person, such an one*.—b. *τοιούτοις*, *ων*, m. plur. *Such persons, such*.—c. *τοιαύτα*, *ων*, n. plur. *Such things, such like things*.

τοιχος, *ον*, m. *A wall of a house*.

τολμ-άω -ώ, f. *τολμήσω*, (p. *τετόλμηκα*), 1. aor. *ἐτόλμησα*, v. n. [τόλμ-α, "courage, daring"] ("To have *τόλμα*"; hence) 1. *Alone*: *To take courage*.—2. *With Inf.*: *To dare, venture, etc., to do, etc.*

τόπος, *ον*, m.: 1. *A place, spot*:—δ ἅγιος τόπος, *the holy place*, i. e. the temple at Jerusalem.—2. *Room, place, opportunity*.—3. *Place of abode, place*.—4. *Place, region, district, etc.*

τοσ-ούτος, *αύτη*, *ούτο*, dem. pron. [a lengthened form of *τόσ-ος*, "so great, so many"] 1. *Of amount, etc.*: *So great, so vast*.—2. *Of value*: *So much*:—*τοσούτου*, *for so much*; *Gen. of value*; v. 8.

τότε, adv. *At that time, then.*

τρ-ἄ-πεζα, πέζης, f. [prob. shortened fr. τετρ-ά-πεζα, i. e. τετρ-ά-πεδ-σε=τετρ-ά-πεδ-σα; fr. τετρ (see τετράρχης), "four"; (a) connecting vowel; πος, ποδ-ός, "a foot"] ("A thing with four feet"; hence) *A four-footed table; a table in general.*

(τραυμάτ-ίζω, p. τετραυμάτ-ίκα), 1. aor. ἐτραυμάτισα, v. a. [τραῦμα, τραύματ-ος, "a wound"] *To wound.*—Pass. : (τραυμάτ-ίζομαι), p. τετραυμάτισμαι, (1. aor. ἐτραυματίσθην).

τραχήλος, εν, m. *Throat, neck.*

τραχ-ής, εία, ἥ, adj. *Rough, rugged, etc.*;—at xxvii. 29 τόποι τραχεῖς means "rocky places."

1. τρεῖς, τρία (Gen. τριῶν, Dat. τριστ), num. adj. plur. *Three* [akin to Sans *tri*, "three"].

2. Τρεῖς Ταβέρναι; see Ταβέρναι.

τρέ-μει (only in pres., imperf., and part. pres.), v. n. [τρέ-ω, "to tremble"] *To tremble.*

τρέφω, (f. θρέψω, p. τέτροφ-α), 1. aor. θθρεψα, v. a. *To nourish, support, feed, maintain.*—Pass. : (τρέφομαι), p. τέθραψμαι, (1. aor. θθρέψθην).

τριέτ-ία, ιας, f. [τριέτ-ης, "of three years"] ("The state

of the τριέτης"; hence) *A space of three years;—at xx. 31 τριετίας is Acc. of "Duration of time."*

τρί-ς, adv. [τρεῖς, τρι-ῶν, "three"] *Three times, thrice.*

τρι-στεγ-ος, ον, adj. [τρεῖς, τρι-ῶν, "three"; στέγη, in force of "a story" of a house] *Of, or pertaining to, three stories.*—As Subst. : τρίστεγον, ον, π. (sc. οίκημα) ("An erection pertaining to three stories"; i. e.) *A third story of a house.*

τρισ-χίλιοι, χίλιαι, χιλία, num. adj. plur. [τρίς, "thrice"; χίλιοι, "a thousand"] ("Thrice a thousand"; i. e.) *Three thousand.*

τρί-τος, τη, τον, adj. [τρεῖς, τρι-ῶν, "three"] ("Provided with three"; hence) *Third;*—at x. 40 τῇ τρίτῃ ἡμέρᾳ is the Dat. of the time "when":—*ὅρα τρίτη τῆς ἡμέρας, third hour of the day; i. e. nine o'clock A.M.*—As Subst. : τρίτη, ης (sc. ἡμέρα), f. *The third day;*—at xxvii. 19, etc., τῇ τρίτῃ is the Dat. of the time "when."

τρόπ-ος, εν, m. [for τρέπ-ος; fr. τρέπ-ω, "to turn"] ("A turning, turn"; hence) *A way, manner, mode.*—Adverbial expression: *δι τρόπον* (for τὸν τρόπον, δι φ), *after the manner in which, after which manner, as.*

(τρόπο-φορέω -φορῶ), 1. aor. ἐτροποφόρησα, v. a. [τρόπος, (uncontr. gen.) τρόπο-ος, in force of "a way" of life; a "manner, custom"; φορέω, "to bear"] With Acc. of person: *To bear, or put up with, the ways, etc., of*; xiii. 18, where the readings vary between ἐτροποφόρησεν and ἐτροφόρησεν; see τροφοφορέω.

τροφή-ή, ḥ, f. [for τρεφή; fr. τρέφω, "to nourish"] ("That which nourishes"; hence) *Food*;—at xxvii. 38 τροφῆς depends on μετάλλαξεν; ii. 46; xxvii. 34.

Τρόφιμος, ου, m. [τρόφιμος, (act.) "nourishing"; as Subst., "a master of a family," as one who nourishes or supports his household;—(pass.), "nourished"; as Subst., "a nursling or foster-child"] *Trophimus* or *Trophimus*; an Ephesian, one of Paul's companions; xxi. 29; xx. 4.

†(τροφο-φορέω -φορῶ), 1. aor. ἐτροφοφόρησα, v. a. [τροφ-ή, (uncontr. gen.) τροφό-ος, "that which nourishes, food"; φορέω, "to bring"] With Acc. of person: *To bring food to; to support, sustain*; see τροποφορέω.

Τρωάς, ἄδος, f. [Τρωάς, "of or belonging to Tros," the founder of Troy; hence, "in the Trojan country or Troad"] *Troas*, a city on the E. coast

Acts.

of Mysia in Asia Minor. It was built by Antigonus, from whom it received the name of "Antigoneia Troas," i. e. "the city of Antigonus in the Troad." Subsequently it was embellished by Lysimachus, who renamed it "Alexandreia Troas," i. e. "the city of Alexander in the Troad." It is sometimes called simply Alexandreia, and sometimes, as in the Gr. Test., *Troas*.

†Τρογγύλλιον, ου, n. *Troggylion* or *Trogyllium*; a promontory on N.E. coast of Caria in Asia Minor, opposite to Samos; see Σάμος.

τυ(γ)χ-άρτω, (f. τεύχομαι), p. τέτενχα (and τεύχητα), 2. aor. ἐτύχοι, v. a. irreg. With Objective Gen.: *To get, obtain*.—N.B. In the Acts of the Apostles this verb is not used in the force of "to be."

τύπ-ος, ου, m. [τύπ-τω, "to strike"] ("That which is struck"; hence, "a blow"; hence) 1. As the effect of striking with a hammer, etc.: *Anything wrought in metal or stone; a figure, image*.—2. *A pattern, model, example*.—3. Of a writing: *Form; general meaning or tenour*.

τύπ-τω, (f. τύψω, p. τέτυφα, 1. aor. ἐτύφα), v. a. *To beat, strike, smite*.—Pass.: τύπτομαι, (p. τέτυμμαι, 1. aor. ἐτύφθη, 2. fut. τύπησσομαι)

Y

[akin to Sans. root **TUP**, “to hurt”].

†**Tύραννος**, *ou*, m. [**τύραννος**, “an absolute monarch, despot”] *Tyrannus*; a man living at Ephesus, in whose school Paul preached the Gospel for two years; xix. 9.

†**Tύριος**, *ων*; see *Tύπος*.

***Tύρος**, *ou*, f. (“Rock”) *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the coast of the Mediterranean.—Hence, †**Tύριοι**, *ων*, m. plur. *The people of Tyre*; *the Tyrians*.

τύφλ-ός, *λή*, *λόν*, adj. [**τύφος**, “smoke, mist”] (“Pertaining to **τύφος**”; hence, “obscured by smoke or mist”; hence) With regard to the sight: *Blind*.

τυφῶν-ικός, *ική*, *ικόν*, adj. [**Τύφων**, **Τυφῶν-ος**, “Typhon”; another name of the giant **Τυφωεύς**, fabled to have been struck with lightning by Jove, and to have been buried under Mount Etna; hence, “a furious whirlwind or storm; a typhoon”] (“Of, or belonging to, **Τυφῶν**”; hence) *Stormy, tempestuous, furious*.

τυχῖν, 2. aor. inf. of **τυγχάνω**.

†**Τυχίκος**, *οῦ*, m. [**τυχίκος**, “casual, fortuitous”] *Tychicus*; a native of Asia, and a companion of St. Paul; xx. 4.

τύχάν, *οῦσα*, *ον*: 1. P. 2. aor. of **τυγχάνω**. — 2. As Adj. (through **τυγχάνω** in the force of “to meet with, or light upon, by chance”): *Common, ordinary, etc.* :—*οὐ τύχάν*, *not common*, i. e. *special*, xix. 11; xxviii. 2; see 3. *οὐ*, no. 2.

τύρπ-ίλω, (f. **τύρπισσα**, p. **τύρπικα**), 1. aor. **τύρπισα**, v. a. [**τύρπισ**, “insult”; also, “wanton violence”] 1. *To insult by word, to reproach, etc.* — 2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat, etc.*

τύρπις, *εως*, f. *Loss at sea*; xxvii. 10, 21. In this sense the word is also used by Pindar.

τύ-λης, *λές*, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root **VAJ**, “to strengthen”].

τύδωρ, *άτος*, n. *Water* [akin to Sans. **udan**, “water”].

τύ-ετός, *ετοῦ*, m. [**τύ-**, “to rain”] *Rain*;—at xiv. 17 in plur.

τύ-λος (dissyll.), *ιοῦ*, m. (“One begotten or brought forth”; hence) 1. *A son* :—**τύλος τοῦ ἀνθράκου**, *the son of man*, i. e. Christ as to his human nature, vii. 56 :—**τύλος τοῦ Θεοῦ**, *the son of God*, i. e. Christ as to his divine nature, viii. 37; so, at xiii. 33 Christ

is called by the Father *uiόs μου*.—2. With Gen.: To denote some affinity of character or condition with that indicated by such Gen.: *Son, child*:—*uiόs παρακλήσεως, son of consolation*, i. e. a comforter or consoler, iv. 36:—*uiόs διαβόλου, a son of the devil*, i. e. one partaking of the sinful nature of the devil, xiii. 10:—*uiόi τῶν προφητῶν καὶ τῆς διαθῆκης, sons of the prophets and of the covenant*, i. e. the persons interested in, or the objects of, the prophecies and the covenants, iii. 25.—3. Plur.: *Sons* = *Descendants*, etc. [akin to Sans. root *su*, “to beget”; also, “to bring forth”].

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of *σύ*.

ὑμ-έτερος, ετέρα, ἔτερον, pron. poss. [*ὑμ-εῖς*, “ye, you”] (“Of, or belonging to, you”) *Your, yours.*

ὕμνος -ῶ, f. ὕμνησσος, (p. *ὕμνητα*), 1. aor. *ὕμνησσα*, v. a. [*ὕμνος*, “a song in praise of a deity”; hence, in Gr. Test., “a hymn in praise of God”] With Acc. of person: *To sing a hymn, or praises, to.*

ὑπ-άκουειν, (f. *ὑπ-άκοντομαι*), 1. aor. *ὑπ-άκουσα*, v. n. [*ὑπ-ά-*, “under”; *άκοντα*, in force of “to listen”] (“To listen under” the door as a slave did to ascertain who was

there; hence) 1. Of a servant: *To listen, hearken*.—2. With Dat.: *To obey, be obedient, yield obedience to.*

*ὑπαρχεῖν, εἰναι, f. [for *ὑπαρχοῖσθαι*; fr. *ὑπάρχω*-ς, “to belong to” one] (“A belonging to” one; hence) (Sing. and) Plur.: *Property, substance, goods.**

ὑπ-άρχειν, imperf. *ὑπ-ήρχον*, (f. *ὑπ-άρχειν*, 1. aor. *ὑπ-ήρχα*), v. n. [*ὑπ-ά-*, “without force”; *άρχειν*, “to begin”] (“To begin, make a beginning”; hence, “to begin to be”; hence) 1. *To be*.—2. With Dat. of person: *To belong to one.*

ὑπάρχων, οὐσα, ον, P. pres. of *ὑπάρχω*.—As Subst.: *ὑπ-άρχοντα, ον*, n. plur. With Art.: *The things belonging to one; i. e. one's possessions, property, etc.*

ὑπέρ, prep. gov. gen. and acc. (“Above”; hence) 1. With Gen. (from the notion of standing above one to afford protection) *For, in behalf of*.—2. With Acc.: *Above, beyond, in a higher degree than*; xxvi. 18.

ὑπερβάνειν, οῦσα, ον, P. 2. aor. of *ὑπερβαίνω*.

ὑπερ-οράειν -ορέω, f. ὑπεροφομαι), 2. aor. *ὑπερ-εἶδον*, v. a. [*ὑπέρ*, “over”; *ορέω*, “to look”] (“To look over”; hence) *To overlook, take no notice of, pass over.*

ὑπερφέον, ον; see *ὑπερφεος*.

(**ὑπερ-φος**, **φα**, **φον**, adj. [from, “above”] “That is above.”—As Subst.:) **ὑπερ-φον**, **ον**, n. (“That which is above”; hence) Of a house: *An upper story or room.*

ὑπάκο-ος, **ον**, adj. [for **ὑπάκο-ος**; fr. **ὑπάκο-ω** (see **ἀκούω** at end), “to obey”] With Dat.: *Obedient to.*

ὑπηρετ-έω -**ώ**, (f. **ὑπηρετήσω**), 1. aor. **ὑπηρέτησα**, v. a. [**ὑπηρέτης**, “a servant”] (“To be a **ὑπηρέτης**”; hence) With Dat.: *To serve, minister unto, assist.*

ὑπ-ηρέτης, **ηρέτου**, m. [lengthened fr. **ὑπ-ερέτης**; fr. **ὑπό**, “under”; **έρέτης**, “a rower”] (“An under-rower, an under-seaman”; hence) *A servant, attendant, etc.*

ὑπ-νος, **νον**, m. *Sleep* [akin to Sans. root **SVAP**, “to sleep”].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath.*—b. Of the Agent: *By.*—c. *Under the hands of, from.*—2. With Acc.: *Under, beneath*, whether actually or figuratively [akin to Sans. **upra**, “under”].

ὑπο-βάλλω, f. **ὑπο-βάλλω**, 2. aor. **ὑπ-έβαλον**, v. a. [**ὑπό**, in force of “underhand, secretly”; **βάλλω**, “to throw or cast”] (“To throw, or cast, underhand or secretly”; hence) Of persons as Object:

To urge on in an underhand way; to incite, or instigate, secretly; to suborn.

(**ὑπο-δείκνυμ**), f. **ὑπο-δείξω**, 1. aor. **ὑπ-έδειξα**, v. a. [**ὑπό**, denoting “secretly”; **δείκνυμ**, “to show, to point out”] (“To point out secretly”; hence) *To indicate, show, make known, reveal.*

ὑπο-δέχομαι, (f. **ὑπο-δέξ-ομαι**), 1. aor. **ὑπ-εδεξάμην**, p. **ὑπο-δέχγυμαι**, v. mid. [**ὑπό**, “under”; **δέχομαι**, “to receive”] (“To receive under” a thing; hence) *To receive under one’s roof or into one’s house; to receive hospitably, to welcome.*

(**ὑπο-δέω**, f. **ὑποδήσω**), 1. aor. **ὑπέδησα**, p. perf. pass. **ὑποδεδεμένος**, v. a. [**ὑπό**, “beneath”; **δέω**, “to bind”] Of sandals: *To bind beneath the foot; to bind, or put, on.*

ὑπόδη-μα, **μάτος**, n. [lengthened fr. **ὑπόδη-μα**; fr. **ὑποδέ-ώ**, “to bind beneath”] (“That which is bound beneath” the foot; hence) *A sandal.*

ὑποδράμεν, **ούσα**, **ον**, P. 2. aor. of **ὑποτρέχω**.

ὑπόξε-μα, **μάτος**, n. [**ὑπο-**
ξύννυμ, “to undergird,” through verbal root **ὑπόξε-**] (“That which undergirds”; hence) Plur.: *Ropes, or braces, passed under the hull of a crazy vessel so as to undergird her and hold her*

together.—By some it is said that these ropes were not passed under the vessel, but from stem to stern. If, however, a vessel's planks ran lengthwise, the bracing must have been across.

τύπο-ζεύνει, (f. ὑποζέσω), v. a. [ὑπό, "under"; ζεύνει, "to gird"] Of a ship as Object: *To undergird* for the purpose of making sea-worthy.

ὑπο-λαμβάνει, f. ὑπολήψυ-ομαι, 2. aor. ὑπέ-έλαβον, v. a. [ὑπό, "under"; λαμβάνω, "to take"] ("To take by getting under"; hence) 1. *To take up*.—2. ("To take up" a notion; i. e.) *To suppose, imagine, etc.*

ὑπο-μένει, f. ὑπομενώ, p. ὑπομεμένηκα, 1. aor. ὑπέ-έμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) *To remain behind, stay, abide, etc.*

τύπο-νοέει - νοέω, v. a. [ὑπό, "secretly"; νοέω, "to think"] ("To think secretly"; hence) *To suppose, imagine, conjecture.*

(ὑπο-πλέω, f. ὑποπλεύ-σομαι), 1. aor. ὑπέ-έπλευσα, v. a. [ὑπό, "under"; πλέω, "to sail"] *To sail under.*

†(ὑπο-πνέω, f. ὑποπνεύσω), 1. aor. ὑπέ-έπνευσα, v. n. [ὑπό, signifying "a little"; πνέω, "to blow"] ("To blow a

little"; hence) *Of the wind: To blow gently or softly.*

ὑπο-ποδ-ίον, ιον, n. [ὑπό, "beneath"; πούς, ποδ-ός, "a foot"] ("A thing pertaining to beneath the foot or feet"; hence) *A footstool.*

ὑπο-στέλλει, (f. ὑποστέλλω, p. ὑπεσταλκα), v. a. [ὑπό, "under"; στέλλω, "to send"] ("To send" an object "under" something; hence, "to draw back, withdraw").

—Mid.: (ὑπο-στέλλομαι, f. ὑποστέλλομαι), 1. aor. ὑπεστειλάμην, ("To draw one's self back; to draw back for one's self or as one's own act"; hence) a. With τοῦ and Inf.: *To draw one's self, etc., back from; to abstain from; to shun or decline the doing, etc.*;—at. xx. 27 the negative force in ὑπεστειλάμην is strengthened by the follg. negative adverb μή.—b. With Acc. of thing: *To hold, or keep, back; to suppress;* xx. 20.

ὑπο-στρέφω, f. ὑποστρέψω, 1. aor. ὑπέστρεψα, v. n. [ὑπό (as adv.), "behind"; στρέφω, "to turn"] ("To turn behind"; i. e.) *To turn back again, to return.*

†(ὑπο-τρέχω, f. ὑποθρέξ-ομαι and ὑποδράμομαι, p. ὑποδεδράμηκα and ὑποδέδρομα), 2. aor. ὑπέδράμον, v. a. [ὑπό, "under"; τρέχω,

“to run”] *To run under or below; to run by.*

ὑψ-ηλός, ὑψή, ἡλόν, adj. [ὑψ-ος, “height”] (“Pertaining to ὕψος”; hence) *High, lofty.*

ὑψ-ιστος, ἵστη, ἵστον, sup. adj. [ὑψ-ι, “on high”] 1. *Most high, highest.*—2. Of God: *Most high.*—As Subst.: ὑψιστος, ον, m. With Art.: ΤHE MOST ΉΙΣΤΗ, ΤHE ΉΙΣΤΗ-EST.

ὑψ-έω -ω, f. ὑψέων, 1. aor. ὑψιστα, v. a. [ὑψ-ος, “height”] (“To give height to”; hence) 1. *To raise up, elevate, exalt to a happy or glorious condition.*—2. With second Acc.: *To raise up, or exalt, an object for or as that which is denoted by the second Acc.*—Pass. : (ὑψ-έωνται -σύναι), 1. aor. ὑψέθην, (1. fut. ὑψέθησομαι).

φάγι, φάγειν; see ἕφάγον. φαν-ερός, ερά, ερόν, adv. [φαν, root of φαίνω, “to show”] (“Shown”; hence) *Clear, visible, open, manifest, evident.*

φάνερ-ώς, adv. [φανερ-ός, “manifest, open”] (“After the manner of the φανερός”; hence) *Manifestly, openly, clearly, etc.*

φαντα-σία, σίας, f. [for φαντα-σία; fr. φαντάζομαι (= φαντάδ-ομαι), “to make

a show or parade”] (“A making a show or parade”; hence) *Show, pomp, display, parade.*

*Φαραός, ον, indecl. (“Prince or Leader”) *Pharaoh*; the common title of Egyptian kings.—N.B. The word is sometimes referred to a Coptic source, and is said to mean either “The King,” or “The Sun.”

*Φαρισαῖος, ον, m. (“One separated” from others, as being under self-control; from root PHÂRUSH, “to separate”;—by some, however, connected with the same root in the derived force of “to declare distinctly,” and so, “an expounder, or teacher,” of the law) *A Pharisee.* The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φέρ-σις, σεισ, f. [φημι, “to say,” through a root φε] (“A saying”; hence) *Report, information.*

φέ-σικ, v. a. *To say, assert, affirm* [fr. same source as φημι; see φημι at end].

φείβομαι, *f.* **φείσομαι**, 1. aor. **ἐφεισάμην**, v. mid. With Gen.: *To spare* from destruction.

φέρ-ω, *f.* **οἴσω**, (p. **ἐνήνοχα**), 1. aor. **ἥνεγκα**, v. a. and n. irreg.: 1. Act.: a. *To bear, carry, bring*;—at v. 16 **φέροντες**, masc. plur., is in attribution to **πλῆθες**, neut. sing., inasmuch as this last word is a noun of number, and here denotes persons.—b. Of a charge, accusation, etc.: *To bring forward, adduce, etc.*—2. Pass.: a. Of persons: *To be borne or carried along; to be driven along.*—b. Of the wind, etc.: *To be borne along, to rush.*—Pass.: **φέρ-ομαι**, (p. **ἐνήνεγμαι**), 1. aor. **ἥνεχθην**, (1. fut. **ἐνεχθσομαι**) [in pres. and imperf. akin to Sans. root **BHRI**, “to bear, carry,” etc.; the other parts of the verb are to be assigned respectively to the bases *ol-*ω and *ἐνέκ-*ω or *ἐνέγκ-*ω].

φε(ύ)γ-ω, *f.* **φεύξομαι**, 2. aor. **ἐφύγον**, v. n. *To flee, flee away;*—at vii. 29 the readings vary between **ἐφύγε** and **ἐφύγάδευσεν**; see **φύγάδενω** [akin to Sans. root **BHJJ**, “to bend”]:—Pass.: in reflexive force, “to incline or bend one’s self”; cf. Lat. *fug-io*; Engl. *budge*.

†Φῆλιξ, *īkos*, m. [Gr. form of Lat. *Felix*, “Fortunate”]

Felix; the Roman procurator of Judæa, before whom Paul was brought.

φη-μί, *f.* **φήσω**, 2. aor. **ἔφην**, v. a. and n. *To say* [root **φη** or **φε**, akin to Sans. root **BHĀSH**, “to speak”].

†Φῆστος, *ov*, m. [Gr. form cf. Lat. *Festus*, “Joyful”] *Festus*; the Roman procurator of Judæa, before whom Paul was brought.

†φθέγγομαι, (*f.* **φθέξομαι**, p. **ἐφθεγμαι**, 1. aor. **ἐφθεγξάμην**), v. mid. *To speak* (esp. with a loud voice).

φίλανθρωπ-ία, *īas*, f. [φίλ-ανθρωπ-ος, “loving men”; hence, “kind, benevolent, humane”] (“The quality of the φιλανθρωπος”; hence) *Kindness, benevolence, philanthropy*.

†φίλανθρωπ-ως, adv. [id.] (“After the manner of the φιλανθρωπ-ος”; hence) *Kindly, benevolently, humanely; with kindness, benevolence, or humanity*.

Φίλιπποι, *ōv*, m. plur. A city in S.E. of Macedonia built by Philip (from whom it took its name), father of Alexander the Great. Either this city, or another of the same name immediately contiguous to it, was presented by the Emperor Augustus with all the privileges of a *Colonia*. It is generally supposed that

the two places were not identical in site.

ΦΙΛ-ΙΠΠΩ-ΟΣ, ον, m. [φῖλ-έω, “to be fond of”; ΙΠΠ-ΟΣ, “a horse”] (“One fond of a horse or of horses”) *Philip*; 1. A native of Bethsaida, one of the twelve Apostles; i. 13.—2. The Evangelist, vi. 5, and in all other places except i. 13.

1. φίλος, η, ον, adj. *Beloved, dear*.—As Subst.: φίλος, ον, m. *A friend* [akin to Sans. *priya*, “beloved, dear”].

2. φίλος, ον; see 1. φίλος.

†ΦΙΛ-Ω-ΣΟΦ-ΟΣ, ον, m. [φῖλ-έω, “to love”; (o) connecting vowel; σοφ-ός, “clever” in a handicraft or art; hence, “skilled in the sciences, learned, wise”] (“One loving to be σοφός, or loving that which is σοφόν”; hence) *A philosopher*.

†ΦΙΛΟΦΡΟΝ-ΩΣ, adv. [φῖλος φρων, φῖλος φρον-ος, “kindly disposed”] (“After the manner of the φῖλος φρων”; hence) *In a kind, or friendly, manner; hospitably*.

φλόξ, φλογός, f. [for φλέξ (= φλέγ-ι); fr. φλέγ-ω, “to burn, to blaze up”] (“That which burns or blazes up”; hence) *A flame of fire*.

φοβ-έω-ώ, f. φοβήσω, 1. aor. ἐφόβησα, v. a. [φόβ-ος, “fear, fright”] 1. Act.: *To put in fear, to frighten, terrify*.—2.

Pass.: φοβ-έομαι -σύμαι, (ρ. πεφόβημαι), 1. aor. ἐφοβήθησα: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*; see εὐλαβέομαι.—b. With Acc. of person as Acc. of Respect: *To be frightened, etc., at; to stand in fear or dread of*; v. 26; ix. 26.—3. Mid.: φοβ-έομαι -σύμαι, (f. φοβήσομαι, 1. aor. ἐφοβησάμην), (“To fear” for one’s self; hence) Of God as Object: *To fear; to reverence with holy fear*.

φόβ-ΟΣ, ον, m.: 1. *Fear, fright, terror*.—2. With Κυριού (Objective Gen.): *Fear of; holy or reverential fear of; reverence for*; ix. 31 [either for φέβ-ος, fr. φέβ-ομαι, “to flee affrighted”; or like φέβομαι, to be considered immediately akin to Sans. bhār-aya, “to terrify,” a causative verb formed fr. the root BHĀ, “to fear”].

†Φοινικ-Η, ης, f. [Φοινικ, Φοινικ-ος, “a Phœnician”;—Plur.: “The Phœnicians”] *The country of the Phœnicians; Phœnicia; a country in the N. of Palestine bordering on the Mediterranean Sea. Its chief cities were Tyre and Sidon.*

†Φοινικ-ΙΚΟΣ, ικος, m. *Phœnic; a city of Crete, with a harbour of the same name*; xxvii. 12. φον-έύς, έως, m. [for φεν-

εύς; fr. obsol. φέν-ω, “to kill”] (“A killer”; hence) *A murderer.*

φόν-ος, ου, m. [for φέν-ος; fr. obsol. φέν-ω, “to kill”] *A killing, murder.*

†Φόρον, ου, n. [Gr. form of Lat. “Forum”] *Forum* = “Market-place,” as the principal place used for discussing public affairs. With the addition of some distinctive word, “Forum” is used as the name of many market- and assize-towns; see *Αππίος*.

φόρτ-ίον, ιου (dim. in form only), n. [φόρτ-ος, “a ship-load,” etc.] *A ship-load, cargo, freight*; —at xxvii. 10 the readings vary between φορτίου and φόρτον.

†φόρ-τος, τον, m. [for φέρ-τος; fr. φέρ-ω, “to carry”] (“That which is carried”; hence) *Of a ship: Ship-load, cargo, freight*; see φορτίον.

φρον-έω -ώ, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρεν-ός, “mind”] (“To have in φρήν”; hence) *To think.*

†φρύάσσω and φρύάττω, 1. aor. ἐφρύάξα, v. n. (Of highly-fed horses: “To neigh, whinny, snort”; hence) *To be wanton or unruly; to rage.* —N.B. In classical Greek only the mid. form is used.

†φρύγ-άνον, ἀνον, n. [φρύγ-ω, “to roast”; hence, of the

sun, “to parch, dry, wither”] (“That which is parched,” etc.; hence) *A dry, or withered, stick.*

†Φρύγ-ία, ία, f. [Φρύξ, Φρύγ-ός, “a Phryx or Phrygian”; — Plur.: “The Phryges or Phrygians,” a people in the interior of Asia Minor] *The country of the Phryges; Phrygia.*

†(φύγ-ά-σώ), 1. aor. ἐφύγ-άδενσα, v. n. [φύγας, φύγ-ά-ος, “a banished man, an exile”] (“To be a φύγας”; hence) *To live in exile*; see φεύγω.

φύλακ-ή, ής, f. [φυλάσσω, “to watch or guard,” through root φυλακ] (“A guarding,” etc.; hence) 1. *A body of sentinels, or men, on guard; a guard.* —2. *A prison*, as the place where persons were kept under guard.

†φύλακ-ία, v. n. [φύλακ-ή, “a prison”] *To throw, or cast, into prison; to imprison:* — for ήμην φύλακίων see εἰμί, no. 4.

†φύλαξ, ἀκος, m. [φυλάσσω, “to guard,” through root φυλακ] *One who guards, a guard.*

φύλασσω (φύλάττω), f. φύλαξ, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. n. and a.: 1. Neut.: *To watch, keep watch.* — 2. Act.: a. *To watch, guard, keep.* — b. *To observe, keep a*

command, *etc.* — 3. Mid. : (φύλασσομαι, φύλάττομαι, f. φυλάξσομαι), 1. aor. ἐφύλαξάμην : With Acc. of person and Acc. of thing : *To guard one's self from, to be on one's guard against.* — 4. Pass. : φυλάσσομαι (φυλάττομαι), (p. πε-φύλαγμαι, 1. aor. ἐφυλάχθην, 1. fut. φυλαχθήσομαι), *To be guarded, kept under guard or watch.*

φυλή, λῆ, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons : *A tribe.*

φων-έω-ώ, f. φωνήσω, 1. aor. ἐφωνήσω, v. n. and a. [φωνή, "a sound"] ("To utter φωνή"; hence) 1. Neut. : *To call out or aloud.* — 2. Act. : *To call; to call to or for.*

φωνή, ή, f. : 1. *A sound.* — 2. Of persons : *Voice;* — at x. 15 supply δύένετο with φωνή; cf. preceding verse 13. — 3. *A report, rumour.*

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) 1. *Light*, whether actual or figurative. — 2. *A light, or torch, as being bright or blazing.*

χαίρω, f. χαρός, χαρήσομαι (and χαρήσω, p. κεχάρηκα, 1. aor. ἐχαρησα), 2. aor. pass. ἐχάρην, v. n. : 1. *To rejoice, be glad.* — 2. *At the beginning*

of letters the Inf. χαίρειν stands alone (λέγω or κελεύω, etc., being omitted), as a form of salutation, and may be rendered "health, greeting"; —literally, "I, etc., bid you hail"; xv. 28; xxiii. 26 [akin to Sans. *HAUV*, "to desire"].

χάλασ-ώ, f. χαλάσσω, (p. κεχάλασκα), 1. aor. ἐχάλασσα, v. a. ("To loosen"; hence) *To let down.*

†*Χαλδαῖοι, ον, m. plur. *The Chaldees or Chaldeans*; the inhabitants of Chaldea, which formed the S. portion of Babylonia. At vii. 4, however, γῆ Χαλδαίων = Babylonia itself. The Chaldees are called in Hebrew *Chasdi*, and were probably descended from *Chased* (perhaps, "Encroacher"), a son of Nahor, Abraham's brother; see Gen. xxii. 22. In Assyrian inscriptions *Kaldi* = Χαλδαῖοι = *Chasdi* = the modern *Kurds*; the letters *s*, *r*, *l* (λ), being interchanged.

†*Χαναάν, f. indeed. ("Low-land") *Chanaan* or *Canaan*; the country W. of the river Jordan and the Dead Sea, and between their waters and the Mediterranean.

χαρ-ά, ἄ, f. [χαρψ, "to rejoice," through root χαρ] *A rejoicing; joy, gladness.*

χαραγ-μα, μάτος, n. [χαρδσ-σω, "to engrave," through

root **χαραγ**] ("That which is engraved"; hence) *An engraved, or carved, work.*

χαρίζομαι, f. **χαρίσματ** (late **χαρίσμαται**), 1. aor. **ἐχαρίσθην**, p. pass. in mid. force **κεχαρίσμαι**, v. mid. [for **χαρίτ-σμαται**; fr. **χάρις**, **χάριτ-ος**, "a favour"] ("To show favour" to a person about something; hence, 1. *To give freely, bestow as a free gift*; — at xxvii. 24 **κεχαρίσται** is used in a transitive force. — 2. *To give up, surrender* a person for the purpose of showing favour to another; xxv. 11 and 16. — 3. Pass. : In a good sense: *To be given up, or granted, to one as a favour, and for a favourable purpose*; iii. 14. — Pass. : (**χαρίζομαι**, p. **κεχαρίσμαται**), 1. aor. **ἐχαρίσθην**, 1. fut. **χαρίσθησομαι**.

χαρ-ις, **τρος**, f. [**χαίρω**, "to rejoice," through root **χαρ**] ("A rejoicing"; hence) 1. a. *Favour, grace*. — b. *A favour, or gift, bestowed or desired*. — 2. *Graciousness, kindness, good-will, grace*. — 3. Of God or Christ: *Grace; free and undeserved favour or kindness*, as manifested in the redemption and salvation of man. — 4. ("A sense of favour received"; i. e.) *Thanks, gratitude, etc.*; — at xxiv. 27 in plur.; see **κατάτασθημι**, no. 2.

†χαρέν, f. indecl.

("Parched") *Charran, or Haran*; a city of Mesopotamia.

†χειμάζω, f. **χειμάσω**, v. a. [for **χειμάτ-σω**; fr. **χεῖμα**, **χειμρ-ος**, "a storm"] "To do as a storm does to" a thing or person; hence, of a storm as Subject, "to drive, toss," etc.) — Pass. : **χειμάζομαι**, (1. aor. **ἐχειμάσθην**): Of persons as Subject: *To be driven, or tossed, about*.

χειμ-έν, **ώνος**, m. ("The snowy time"; hence, "winter"; hence) *A storm* [akin to Sans. **him-a**, "snow"].

χειρ, **χειρός**, f. *A hand* [akin to Sans. root **हृति**, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

†χειράγωγ-έω -**εῖ**, (f. **χειραγωγήσω**), v. a. [**χειράγωγός**, "leading by the hand"] ("To be **χειραγωγός** to"; hence) *To lead by the hand*. — Pass. : **χειραγωγ-έομαι** -**ούμεται**.

†χειρ-άγωγός, **ἄγωγόν**, adj. [**χείρ**, "a hand"; **ἀγωγός**, "leading"] "Leading by the hand." — As Subst.:) **χειρ-άγωγός**, **οὐ**, m. *One who leads another by the hand; a leader, guide*.

1. **χειρ-ο-ποίητος**, **ποίητον**, adj. [**χείρ**, "hand"; (ο) connecting vowel; **ποιητός**, "made"] *Made, or built, by the hand or hands*. — As

Subst. : χειροποίητος, ον (sc. *ράδι*), m. *A temple made, or built, by the hand or hands.*

2. χειροποίητος, ον; see 1.
χειροποίητος.

(χειροτον-έω -ω, f. χειροτον-ήσω), 1. aor. ἔχειροτόνησα, v. a. [χειροτόνος, “stretching out the hand”] (“To be χειροτόνος”; hence, “to stretch out the hand”; hence) With Acc. of person: *To choose, elect.*

χήρα, ας; see χήρος.
χῆρος, ρα, πον, adj. (“Left, abandoned by”; hence) *Bereaved, bereft.* — As Subst.: χήρα, ας, f. (“A bereaved woman”; i. e.) *A widow* [akin to Sans. root *hā*, “to leave”].

χθές, adv. *Yesterday* [akin to Sans. *hyas*, “yesterday”].

χίλι-αρχ-ος, ον, m. [χίλι-οι, “a thousand”; αρχ-ω, “to command”] (“One who commands a thousand” men; hence) *A high military officer or commander in general.*

χίλι-άς, ἄδος, f. [χίλι-οι, “a thousand”] (“A thing pertaining to χίλιοι”; hence) *The number of a thousand.*

χίος, ον, f. *Chios* (now *Szio*); an island in the *Aegean Sea* (now the Archipelago).

χιτών, ὁνος, m. *An under-garment, vest.*

χλαμύς, ὕδος, f. *A military cloak; also, a short cloak or mantle used by horsemen.*

τχλευ-άζω, (f. χλευάσω, v. n. [χλεύ-η, “a joke, jest”]) *To joke, jest, mock, ridicule; see διχλευάζω.*

χολ-ή, ἡς, f. *Gall*; — at viii. 23 in figurative force [akin to Sans. *hari*, “green, yellow”].

τχόρτωσ-μα, μάτος, n. [for χόρταδ-μα; fr. χορτάζω (= χορτάδ-σω) “to fill, satisfy”] (“That which fills or satisfies”; hence) *Food, provisions, sustenance*; — at vii. 11 in plur.

χρόμαι -ώμαι, (f. χρήσομαι, p. κέχρησμαι), 1. aor. ἔχρησάμην: 1. With Dat.: *To use, employ, make use of.* — 2. With Dat. of person and Adv. of manner: *To use, behave to, treat a person in the way or manner pointed out by the Adv.*

χρέ-ία (dissyll.), *ias*, f. [χρέομαι, another form of χρόμαι, “to use”; and in perf. “to want or need” a thing for use] *Want, need, necessity*; — at xx. 34 in plur.

χρή-μα, μάτος, n. [root χρη = χρα in χρόμαι, “to use”] (“That which is used”; hence) Sing. and Plur.: *Money*; — in this force alone in *Acta*.

(χρημάτ-ίω, f. χρημάτισσω, p. κεχρημάτικα, 1. aor. ἔχρημάτισα, v. a. [χρήμα, χρήμάτος, in force of “business”] 1. “To transact business,” etc. —) Pass.: *To receive an*

answer, oracle, etc. ; and, in Gr. Test., To receive advice, warning, etc., from a heavenly being.—2. In late writers and in Gr. Test. : To receive the name of; to be named or called ; xi. 26. — Pass. : (χρημάτ-ίζομαι), p. κεχρημάτ-ισμαι, 1. aor. ἔχρηματίσθην.

Χριστάνος, οὐ ; see Χριστός.

Χριστός, στοῦ, m. [χρι-ω, “to anoint”] (“Anointed One”) *Christ*.—Hence, **Χριστάνος**, λανοῦ, m. (“One belonging to Christ”; i. e.) *A Christian*.

(χρίω, f. χρίσω, p. κέχρικα), 1. aor. ἔχρισα, v. a. *To anoint, whether actually or figuratively.*

χρόνος, οὐ, m. : 1. *Time*.—2. *A particular or definite time.*

†(χρόνο-τριβ-έω-ώ), 1. aor. ἔχρονοτριβησα, v. n. [χρόνος, (uncontr. gen.) χρόνο-ος, “time”; τριβ-ω, “to rub”; hence, of time, “to pass or spend”] *To pass, or spend, time.*—N.B. The present word has ι (short); so also has συντριβέω, another derivative from τριβω, which has the ι long.

χρυσ-ίον, ιον, n. dim. [χρυσ-ός, “gold”] (“A small piece of gold”; hence, “gold” generally; hence, as made of gold) *Gold coin, gold.*

χρυσός, οῦ, m. *Gold.*

†χρόνος, οτός, m. (“The surface” of any body, esp. of the human body; hence, “the skin”; hence, “flesh”; hence) *Body of a person.*

χωλ-ός, ή, άν, adj. *Lame, halt.*—As Subst. : χωλός, οῦ, m. *A lame man* [akin to Sans. root *KhOL*, “to be lame”].

χώρα, ας, f. : 1. *A place, or spot.*—2. *A country, land, region, district.*

χωρίς, f. χωρίσω (and χωρίω), 1. aor. ἔχωρίσα, v. a. [χωρ-ις, “apart, asunder”] 1. Act. : *To put apart or asunder; to separate, sever, etc.*—2. Pass. : (“To be put apart,” etc.; “to be separated or severed”; hence) *To depart, go away.*

χωρ-ίον, ιον, (dim. only in form) n. [χωρ-ος, “a place”] *A place.*

†**Χώρος**, οὐ, m. = Lat. *Corus* or *Caurus*; *the N.W. wind.*

ψαλ-μός, μοῦ, m. [ψάλ-λω, “to play” on a stringed instrument] (“A playing” on a stringed instrument; hence) *A song sung to a stringed instrument; a Psalm.*—Plur. : *The Psalms*; which with the Law of Moses and the Prophets formed the whole of the Jewish Scriptures.

ψεύθ-ής, ἐς, adj. [ψεύθ-ομαι, "to lie"] *Lying, false.*

ψεύθομαι, (f. ψεύσομαι), 1. aor. ἐψεύσαμην, v. mid. [ψεύθ-εις, "falsehood"] 1. *To speak, or utter, a falsehood; to speak falsely; to lie;—at v. 4 folld. by Dat. of person.—2. Folld. by Acc. of person: To lie to or unto; to tell a lie to; v. 3.*

ψεύθ-ο-προφήτης, προφήτου, m. [ψεύθ-ής, "false"; (o) connecting vowel; προφήτης, "a prophet"] *A false prophet.*

(ψηλάφάμ -ω), 1. aor. ἐψηλάφησα, v. a. *To feel about for, grope after;—at xvii. 17 in figurative force.*

ψηλαφίστεαν, 3. pers. plur. of ψηλαφίσεια, Ἀëolic for ψηλαφίσαμι, 1. aor. opt. of ψηλαφάμ.

ψῆ-φος, φου, f. [for ψᾶ-φος; fr. ψά-ω, "to rub smooth"] ("That which is rubbed smooth"; hence, "a small worn, smooth stone," such as may be found on the sea-shore, in the channel of streams, etc.; hence, "a pebble" used in voting; hence) *A vote; see καταφέρω.*

ψύχ-ή, ἡς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence) 1. *Breath.*—2. *Life.*—3. *Soul, or spirit, as distinguished from the body.*—4. *Soul, disposition,*

mind, feeling, etc.—5. Soul, for person; xxvii. 37, where ψυχαί is in apposition to ἡμεῖς to be supplied before ἡμεῖς.

ψύχ-ος, εος ους, n. [ψύχ-ω, "to be cold"] ("That which is cold"; hence) *Cold weather, cold.*

ὦ, interj. *O!*

ὧδε, adv.: 1. *In this place, here.—2. To this place, hither.*

ὧδίς, ἵρος, f. ("A throe or pang of childbirth"; hence) *A pain, pang, etc.*

ὦν, οὐσα, ὦν, P. pres. of εἰμι; — at v. 17 the part. (οὐσα) is in concord with αἰρεσις instead of with δάρχιερεύς καὶ πάντες οἱ σὸν αὐτῷ. This is a species of attraction.

†(ὦν-όμαι -ούμει, f. ὄντησομαι, p. ἐόνημαι), 1. aor. (ἐωνησάμην and) ὄνησάμην, v. mid. [ὦν-ος, "a price paid for a thing"] ("To pay a price for" a thing; hence) *To buy, purchase;—at vii. 16 ἐν τῷ μικρῷατι, φόρησάρε = ἐν τῷ μικρῷατι, δέ ὄντησάτο; see δε, no. 3, a, (a).*

ὥρα, as, f.: 1. *A season; a usual, or customary, time for something.*—2. *Time, generally.*—3. *An hour: a. Of the day: ἥρα τρίτη, third hour, i. e. 9 o'clock A.M.;—ἥρα ἑκτη, 10 o'clock A.M.*

sixth hour, i. e. 12 o'clock, noon; — ἥρα ἐννάτη, *ninth hour*, i. e. 3 o'clock P.M.; — at x. 30 ἐννάτην ἥρας is Acc. of "Duration of time." — b. Of the night: ἥρα τρίτη, *third hour*, i. e. 9 o'clock P.M.

ὥρ-αῖος, *ala, aīov*, adj. [ἥρα, "season"] ("Pertaining to ἥρα"; hence) Of things: *Beautiful*, etc.: — ἡ ὥρα πύλη τοῦ λεποῦ, *the beautiful gate of the temple*, was made entirely of Corinthian brass, and was considered to surpass all the others. It was so heavy that twenty men were required to open or close it.

ὡς, adv.: 1. a. *As*. — b. *As if, as it were*: — ὡς is joined to a participle alone when it is to be signified that the action of the part. does not really exist; cf. xxviii. 19. — 2. *Like as, just as*. — 3. *In what way or manner; how*. — 4. With numeral adj.: *About*: — ὡς ἑκάτην εἴκοσι, *about a*

hundred and twenty, i. 15. —

5. *When*. — 6. *That*. — 7. With Superlative words (like Lat. *quam*) to heighten the force of the word to which it is attached: *As much as ever can be, as much as possible*: — ὡς τάχιστα, *as quickly, or speedily, as possible*, xvii. 15.

ἢ-εῖ, adv. [ἢ, "as"; εἰ, "if"] 1. *As if, as it were*. —

2. With numeral adj.: *About*: — ὡσεὶ τρισχίλιαι, *about three thousand*, ii. 41.

ἢ-τερ, adv. [ἢ, "as"; τερ, enclitic particle] *As indeed, even as, just as*.

ἢ-το, conj.: 1. *So that*: a. With Indic., to mark a fact.

— b. With Inf., to mark a result or effect; cf. xv. 39. —

2. With Inf., to mark an intention or intended result: *So as, as for, for the purpose of doing, etc.*

ἢ-θην, 1. aor. ind. pass. of ὅρως.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

WHITE'S
SCHOOL AND COLLEGE LATIN DICTIONARIES.

A LATIN-ENGLISH DICTIONARY (the *PARENT WORK*). By the Rev. J. T. WHITE, D.D. of Corpus Christi College, Oxford; and the Rev. J. E. RIDDLE, M.A., of St. Edmund's Hall, Oxford. (Founded on the larger Dictionary of FREUND, as last revised by the Author.) Fifth and Cheaper Edition, carefully revised and complete in One Volume, bound in cloth lettered. Royal 8vo, price 28s.

This is the fullest form of the Dictionary, and is indeed a very complete work. We have applied such tests as limited time and opportunity permitted, and found the result very satisfactory. The uncommon usages, for instance, in the first book of LUCRETIUS were invariably supplied, and it was clear that the compiler had consulted the best authorities on the subject. The volume consists of more than two thousand pages, closely printed in triple columns, and is indeed a thesaurus Latinitatis, including the literature, at least in some representative part, of the first seven centuries of our era.

SPECTATOR.

WHITE'S COLLEGE LATIN-ENGLISH DICTIONARY (Intermediate Size), being a copious Abridgment, for the use of University Students, of the Parent Latin Dictionary of White and Riddle. Third and Cheaper Edition, carefully revised. Medium 8vo, price 15s.

A SCHOOL LATIN-ENGLISH DICTIONARY for the Use of Junior Students, abridged from the larger Dictionaries of White and Riddle. New Edition, revised. Square 12mo, price 7s. 6d.

WHITE'S NEW ENGLISH-LATIN DICTIONARY for the Use of Schools, founded on White and Riddle's large Latin-English Dictionary. Square 12mo, 5s. 6d.

WHITE'S JUNIOR STUDENT'S COMPLETE LATIN-ENGLISH and ENGLISH-LATIN DICTIONARY. (The Two School Dictionaries bound in One Volume.) New Edition, revised. Square 12mo, 12s.

WHITE'S LATIN-ENGLISH DICTIONARY. Adapted for the Use of Middle-Class Schools. (Abridged from the Junior Student's Latin-English Dictionary.) Square fcp. 8vo, price 3s.

London, LONGMANS & CO.

GRAMMAR-SCHOOL TEXTS,

WITH ENGLISH VOCABULARIES.

EDITED BY JOHN T. WHITE, D.D. OXON.

MESSRS. LONGMANS & CO. desire to call attention to the important Series of very cheap Grammar-School Texts (Latin and Greek) which they are now publishing, each containing between one and two hundred pages, 32mo, in strong cloth binding, and sold at prices varying from Ninepence to Half-a-Crown.

These Texts have been very favourably reviewed and noticed by the public press.

GREEK TEXTS:—

St. MATTHEW'S GOSPEL,
Greek Text, English Vocabulary. Price 2s. 6d.

St. MARK'S GOSPEL,
Greek Text, English Vocabulary. Price 1s. 6d.

St. LUKE'S GOSPEL,
Greek Text, English Vocabulary. Price 2s. 6d.

St. JOHN'S GOSPEL,
Greek Text, English Vocabulary. Price 1s. 6d.

St. PAUL'S EPISTLE to the ROMANS,
Greek Text, English Vocabulary. Price 1s. 6d.

The ACTS of the APOSTLES,
Greek Text, English Vocabulary. Price 2s. 6d.

XENOPHON, First Book of the Anabasis. Price 1s. 6d.

XENOPHON, Second Book of the Anabasis. Price 1s.

XENOPHON, Third Book of the Anabasis. Price 1s. 6d.

FABLES from AESOP and MYTHS
from PALÆPHATUS. Price 1s.

DIALOGUES from LUCIAN. Price 1s.

HOMER'S ILIAD, Book the FIRST. Price 1s.

The FOUR GOSPELS in GREEK,

With a Greek-English Lexicon. Edited by JOHN T. WHITE,
D.D. OXON. Square 32mo, price 5s.

LATIN TEXTS:—

CÆSAR, First Book of the Gallic War. Price 1s.

CÆSAR, Second Book of the Gallic War. Price 1s.

CÆSAR, Third Book of the Gallic War. Price 9d.

WHITE'S *Grammar-School Texts.*

CÆSAR, Fourth Book of the Gallic War. Price 9d.

CÆSAR, Fifth Book of the Gallic War. Price 1s.

CÆSAR, Sixth Book of the Gallic War. Price 1s.

CICERO, *Cato Major*. Price 1s. 6d.

CICERO, *Laelius*. Price 1s. 6d.

EUTROPIUS,

First and Second Books of Roman History. Price 2s.

EUTROPIUS,

Third and Fourth Books of Roman History. Price 1s.

HORACE,

First Book of the Odes. Price 2s.

HORACE,

Second Book of the Odes. Price 1s.

HORACE,

Third Book of the Odes. Price 1s. 6d.

HORACE,

Fourth Book of the Odes. Price 1s.

NEPOS,

Miltiades, Cimon, Pausanias, and Aristides. Price 9d.

OVID,

Selections from the *Fasti* and *Epistles*. Price 1s.

OVID,

Select Myths from the *Metamorphoses*. Price 9d.

PHÆDRUS,

Selection of Familiar and usually read Fables. Price 9d.

PHÆDRUS,

First and Second Books of Fables. Price 1s.

SALLUST,

Bellum Catilinarium. Price 1s. 6d.

VIRGIL, Fourth Book of the *Georgica*. Price 1s.

VIRGIL, First Book of the *Aeneid*. Price 1s.

VIRGIL, Second Book of the *Aeneid*. Price 1s.

VIRGIL, Third Book of the *Aeneid*. Price 1s.

VIRGIL, Fourth Book of the *Aeneid*. Price 1s.

VIRGIL, Fifth Book of the *Aeneid*. Price 1s.

VIRGIL, Sixth Book of the *Aeneid*. Price 1s.

LIVY, Books XXII. and XXIII.

Latin Text with English Explanatory and Grammatical Notes, and a Vocabulary of Proper Names. Edited by JOHN T. WHITE, D.D. Oxon. 12mo, price 2s. 6d. each Book.

London, LONGMANS & CO.

CLASSICAL SCHOOL BOOKS,
EDITED BY THE REV. JOHN T. WHITE, D.D.

BRADLEY'S *EUTROPIUS*, newly edited by
the Rev. Dr. WHITE, with a Vocabulary and Notes adapted to
the Public School Latin Primer. Price 2s. 6d.

BRADLEY'S *CORNELIUS NEPOS*, newly
edited by the Rev. Dr. WHITE, with English Notes adapted to
the Public School Latin Primer. Price 3s. 6d.

BRADLEY'S OVID'S *METAMORPHOSES*,
newly edited by the Rev. Dr. WHITE, with English Notes
adapted to the Public School Latin Primer. Price 4s. 6d.

BRADLEY'S *PHÆDRUS*, newly edited by
the Rev. Dr. WHITE, with English Grammatical Notes adapted
to the Public School Latin Primer. Price 2s. 6d.

The Rev. Dr. WHITE'S FIRST LATIN
PARSING BOOK, adapted to the SYNTAX of the Public
School Latin Primer. Price 2s.

The Rev. Dr. WHITE'S FIRST LATIN
EXERCISE BOOK, adapted to the Public School Latin
Primer. Price 2s. 6d.—KEY, 2s. 6d.

VALPY'S LATIN *DELECTUS*, newly edited
by the Rev. Dr. WHITE, with Grammatical Notes adapted to
the Public School Latin Primer. Price 2s. 6d.—KEY, 3s. 6d.

VALPY'S GREEK *DELECTUS*, newly edited
by the Rev. Dr. WHITE, with Notes adapted to Parry's Greek
Grammar, and with a new Lexicon. Price 2s. 6d.—KEY, 2s. 6d.

XENOPHON'S EXPEDITION of CYRUS
into UPPER ASIA; principally from the Text of SCHNEIDER.
With English Notes. By the Rev. Dr. WHITE. Sixth Edition.
Price 7s. 6d.

London, LONGMANS & CO.

